The Congregational Quarterly

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THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, ptember, and December, each quarter, by the Publication Department of the ngregational Union of England and Wales. It may be obtained from the blishers at 2s. 6d. a copy (plus postage), or 10s. per annum post free, or from any okseller at 2s. 6d.
All contributions (typewritten where possible) should be addressed to the Editor at irley, Russell Road, Buckhurst Hill, Essex, with stamped envelope for return in case non-acceptance.

Vol. IV, No. 2 **APRIL, 1926**

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v. C. J. Cadoux, M.A., D.D., Prof., United College, Bradford.

v. Percy Hannah, Congregational Minister, Sowerby Bridge.

v. R. F. Horton, M.A., D.D., ex-Chairman of the Congregational Union ; Minister at Lyndhurst Road, Hampstead, since 1880.

v. Hugh Martin, M.A., Literary Secretary of the Student Christian Movement.

v. H. H. Scullard, M.A., D.D., Professor, New and Hackney Colleges, London.

v. Norman H. Smith, M.A., D.D., for 38 years Bursar of Mansfield College, Oxford.

v. A. M. Chirgwin, M.A., Assistant Home Secretary, L.M.S.

v. A. Herbert Gray, M.A., D.D., Presbyterian Minister ; author of *Men, Women and God.*

s. Mary Scharlieb C.B.E., M.D., M.S., author of many books on medical, moral and social questions ; for a generation a leading woman doctor.

v. Clifford Smith, Congregational Minister, Nelson, Lancs.

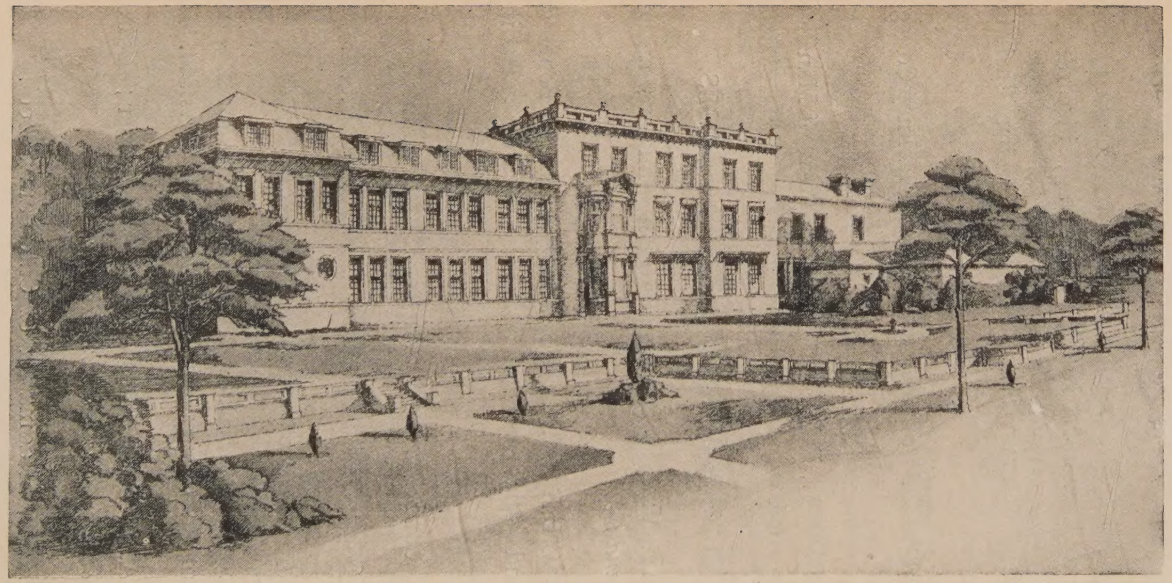
v. Arthur Bunce, Congregational Minister, California, U.S.A.

r. Harry Jeffs, Editor of *The Christian World Pulpit.*

v. A. C. Underwood, M.A., D.D., Professor, Rawdon Baptist College ; author of *Conversion, Christian and Non-Christian.*

of. A. S. Peake, M.A., D.D., Hartley College, Manchester ; Editor of Peake's *Commentary, The Holborn Review,* etc.

r. A. P. Mottram, B.Sc., Headmaster of Caterham School.



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The Congregational Quarterly

EDITORIAL.

E were rewarded for our lavish generosity in giving an extra sheet sixteen pages last quarter by a strike in the publishing trade which evented many readers from obtaining their copies from local book-llers, with the result that we have an unprecedented number of copies t on our hands. We trust that now the strike is over they will reach ose for whom they were printed!

Among the articles in our next issue will be an account of the life d work of Jean Frederic Oberlin, the centenary of whose death lls in June; a further study in Richard Baxter by Dr. F. J. Powicke; d an article by the Rev. A. T. S. James appropriate to the mmer months. We have also secured a description of the place religion in our prison system from one who writes from the isoner's standpoint.

* * *

IE education question is again beginning to loom large on the political rizon, and the present situation must necessarily cause anxiety to ucationalists and Free Churchmen. Mr. Baldwin's Government has far given us little reason to suppose that its fine words in regard to ucation are to be translated into deeds, and recent circulars from the ard of Education show not merely that there is no intention of veloping on the lines of the Fisher Act of 1918, but that fighting will necessary to hold the scanty territory already won. It is incredible at at this hour of the day anyone should imagine that economy nsists in allowing thousands of juvenile unemployed to spend the ost important years of their lives in acquiring habits of laziness, ckness, and irresponsibility, when they might be receiving training at would fit them for citizenship. It is equally incredible that as the using situation grows more and more intolerable the youngest ildren should be prevented from attending nursery schools. Millions n be spent to subsidise an industry, but there must be drastic economy the industry that produces good citizens: tens of millions can be ent still on armaments, but all progress in education must stop cause of lack of means. On general grounds there is clamant need r propaganda and protest by all who believe in education.

And especially must Free Churchmen be on the alert. So far all national attempts to abolish the " dual system " in elementary schools have broken down. Roman Catholics and Anglicans adhere with the utmost tenacity to their belief in the need for distinctive religious teaching ; while Free Churchmen (and the teaching profession in large measure) have felt that time was on their side in the fight for a national system of education under public control. Gradually publicly-controlled schools have been superseding voluntary schools—between 1903 and 1923 there was an increase of nearly 3,000 in the number of the former, and a decrease of over 2,300 in the number of the latter : while voluntary schools still exceed Council schools in number (11,906 to 8,925) their accommodation is now much smaller (2,697,106 to 4,417,014), the percentage of children in Council schools having increased from 45 per cent. in 1903 to 62 per cent. in 1923.

The demand for economy now made by national and local authorities seems certain to check this process. If new Council Schools cease to be built it may mean that voluntary schools (many of them condemned as insanitary and in need of thorough alteration and repair) will get a new lease of life, and in some parts of the country bargains are being made between the local authorities and the owners of the schools with this end in view. If, as at the moment seems likely, an Enabling Bill must be passed by Parliament to give local authorities power to make these arrangements, it will be possible for the situation to be thoroughly discussed—though it is not apparent at first sight by whom in the present House of Commons the Free Church view is to be adequately presented. If local authorities do not require powers there is urgent need that Free Churchmen should watch all local negotiations closely and subject all proposals to careful scrutiny.

* * *

We cannot blame the owners of voluntary schools for taking full advantage of the opportunity offered them by the stringency of the times, but it will be interesting to see—especially in single school areas where control is in the hands of the Church of England—what practical expression is given to reiterated professions of friendship between the Churches. We are glad to note—in an article in the January *Pilgrim* which deserves careful reading—that the Bishop of Manchester admits that " there are many districts where the children of Free Churchmen have a real grievance," and we trust that there is no ground for the suggestion that the situation is to be employed as a lever to obtain the " right of entry " into Council Schools.

The Bishop sees abroad—it is not evident to us either in the teaching profession or out of it—" an altogether new appreciation of Denominational Schools." He says, more than once, that " the practical difficulty is now chiefly urged not by Free Churchmen, nor by Directors of Education, but by the Teachers," a statement which inclines

co think that our silence of recent years has misled the Bishop, Free Churchmen are as convinced as ever they were of the need of ational system of education, and of the injustice of religious tests teachers.

The Bishop's positive suggestions are based on the grounds that ne teacher cannot escape the pastoral office," that it is impossible divide a curriculum into " religious " and " secular " subjects, and t " to be theoretically neutral about religion is to be practically eistic." He therefore desires that the Church, as well as the State, uld take part in education, and believes that " the ideal relation- p . . . would be for all teaching and management of schools be in the hands of religious bodies, while the State paid for both ldings and salaries and inspected results." He admits this plan is practicable because (1) The Free Churches " seem not to desire "; (2) It is unfair to atheists, etc. ; (3) The distribution of pulation is not on denominational lines. The secular solution is ected as being tyrannous all round, but hope is expressed that nominational and educational authorities will come to an agreement, l that the teachers will solve the problem by looking on their work a Christian ministry.

What can be said to all this ? Firstly, that we are glad to see the hop recognises the unfairness of his proposals to atheists and ostics. But why stop there ? Cannot we Christians admit frankly t the majority of the people are not Christian believers, and that refore it is wrong to make them pay for teaching which they do not ept. We believe that the Christian Gospel is the greatest thing in world. We believe in that Gospel so much that we are willing l anxious to pay for teaching it ourselves. But we do not want nd as citizens we have no right to expect—Jews, unbelievers, and great mass of the indifferent to pay for teaching Christianity to children. The true believer in liberty wants freedom for others— l for those from whom he differs absolutely—as well as for him- , and the secular solution seems the only logical and reasonable ution of the educational question yet propounded that is fair all nd—and perhaps it is not as remote as some people think.

There are, however, many Free Churchmen who do not take this nt of view, though they differ *toto cælo* from the Bishop's proposal hich apparently would give Socialists or Anarchists the right, if they re in sufficient numbers in a locality, to have schools in which their tinctive theories would be taught). While holding strong views ut the injustices that Nonconformist teachers, children and parents l suffer, they are sincerely anxious to show to the world that ristians really do love one another by agreeing on syllabuses of gious instruction that could be used in all schools. In some areas— ably Cambridgeshire—considerable progress has been made on these es, and it may be that this is the next step forward. The ultimate

success of all such schemes, however, will depend on the willingness of local authorities, managers, clergy, and teachers to accept the syllabuses agreed on and work them without bias.

* * *

A BOOK that ought to be widely read—though it is not so well written as it might be—is Dr. J. F. Scott's *The Menace of Nationalism in Education* (Allen and Unwin, 6s. 6d.). The writer feels that little has been done to call general attention to the problem of nationalistic education, and he has therefore made a survey of textbooks and teaching in England, France, Germany, and the United States. His conclusion is that "While statesmen and jurists at Geneva are exercising the highest intelligence and the most careful diplomacy in smoothing the path to a new world order, writers of textbooks and teachers of reading, history, geography and civics are training the world's children to nationalistic narrowness and to nationalistic prejudices." Free education, that is to say, "operates as one of the most persistent menaces to the peace of the world." The most encouraging feature of the survey is the attitude of the British School to the United States, but Dr. Scott feels that what is called for is the supervision of textbooks and courses of study by the League of Nations.

As an addendum to the book an article in the January *Friends' Quarterly Examiner* on "The Study and Teaching of International Relationships" should be read. It gives the result of a questionnaire to a hundred and twenty boys and girls (from ten to sixteen years of age) in a Friends' School. They were asked "Do you like or dislike the idea of living among the following peoples—Germans, Eskimos, Chinese, Negroes, Japanese, Turks? Give your reasons." The question for the older children was modified to "Do you feel an attraction or aversion towards . . .?" The answers were extremely interesting; forty-two out of seventy-one children disliked Eskimos, sixty-seven out of eighty disliked Chinese, and thirty-two out of fifty had an aversion to Germans. The reasons given afford much food for thought for those engaged in education and eager for the peace of the world. The words of Anatole France, spoken to French teachers just before his death, hit the mark:

> "We must banish from our schools all that may induce children to love war and the crimes of war. We must teach hatred of hatred and hatred of war, for war means hatred. The teacher must train the child to love peace and the arts of peace. He must banish from his teaching everything which excites hatred of the foreigner. . . . Whether we wish it or not, we have to become citizens of the world or watch our civilisation perish."

* * *

THE publication of Prof. N. Micklem's *Arnold Thomas of Bristol* gave us the pleasant duty of reading once more Dr. Arnold Thomas's addresses

the Chair of the Congregational Union, with their emphasis on
e simple, fundamental things for which churches and denominations
. They were called : " On Being Good "; " On Being Religious."
enshrine our message and our task, often obscured by the smoke
ntroversy, often unheard in the clatter of ecclesiastical machinery.
l all the churches, ministers and officers, deacons and teachers,
l keep before them for a decade this goal of all their efforts, what a
formation there might be ! Even within the religious world we
in a ceaseless round of movements and campaigns, drives and
s, publicity and advertisement, bazaars and entertainments—and
rget our function. While we are busy here and there the main
has slipped away. We must make our churches " pay their
"; we must keep our societies flourishing ; we must have as many
isations as our neighbour, and our " May meeting " platform
be as distinguished. " Let us have the crowds and the puffs,
rosperity and success ! " we seem to cry—and the real question all
ime is " Are your churches making people good ? Are they
ng them religious ? " We commend to our readers these addresses
quarter of a century ago : they have their message for to-day.

* * *

ll this raises afresh, of course, the problem of the conflict between
and body, life and organisation. As Prof. Gilbert Norwood
tly said : " If anything in human affairs is to live it must be
ised : yet organisation kills it." How to perfect machinery
ut destroying life and vital interest—that is the riddle set us
e ecclesiastical as well as in the industrial world. Now Non-
rmists in general, and Congregationalists in particular, have their
d'être in the fact that they stress life rather than organisation,
t that has never been brought out better than by Dr. H. W.
in his *History of Nonconformity*. We must see to it that we
ue this most necessary witness, leaving other churches to
then their imposing organisations, if they so desire. It is life,
life and fuller, that *we* want. It may—it does—express itself in
ge forms. Our liberty may—and does—result in embarrassment,
is none the less worth having for that. " Where no oxen are the
s clean." Our churches, and our denomination, should not be
ed by the spotless tidiness and meticulous order of a childless
: they should be the homes of happy freedom, even though the
and romping become a little too boisterous for the proper folks
door or for one or two members of the family who have forgotten
youth and the way life used to throb in their veins.
nd so by all means let us perfect our machinery and keep it working
thly, but let us not forget it is a means and not an end. A Congre-
nal Church would still exist were its minister and deacons suddenly
sappear, while there would still be life in the denomination if a

bomb were to lay the Memorial Hall in ruins to-morrow—a consum mation, for many reasons, devoutly to be wished! Let us watc continually lest our machinery destroy life, liberty and laughter. B all means let a church have its scheme of finance, with systemat giving week by week, but let that not destroy the outpouring of gifts t God in time of special blessing, thanksgiving, and need. Let th Union rejoice that its house is being put in order, that affiliation fe are coming from all the churches, and that the channel from hea quarters to the churches is being deepened by constant dredging; bu let there be a stream in the channel on which traffic flows continually, an not a stagnant and disused canal. If a church or a denomination content to be merely a "going concern," a good business, then it failing in its function. And if Congregationalism, in the immediat future, has not life enough to tackle the problem of its churches in th villages and the correlated problem of church extension, no matte how smoothly the machinery may be running, we are not meetin overhead charges and are on the way to becoming bankrupt.

* * *

Nor is this without its significance for the wider work of the Christia Church, for too often, even on the Mission Field, organisation figh with life, and the primary function of the missionary is apt to b crowded out by a multiplicity of duties. With enthusiasm and ze the early missionaries carried the Gospel far and wide, and now mo Societies find themselves with a much larger area than they can serve- even inadequately. Not only so, but schools and hospitals have bee opened, and they have rendered splendid service. But what happe all too often on a station understaffed at best? A missionary brea down, and has to go for a rest or on furlough. He is a doctor or teache The organisation must be maintained: the machine must be ke running: and almost invariably men and women are called in fro evangelisation work—the first and fundamental duty of the missiona —to fill the gap in school, college or hospital. This applies to Britis Societies; it applies still more to American, for their supplies of mone have often established great institutions and spacious buildings whi frequently divert energy and effort from direct evangelisation.

So on the Mission Field too there is need for emphasis on those simp crystal-clear purposes for which the Church exists. Missiona enterprise, we are coming to see, cannot succeed unless there is esta lished village by village an indigenous church—little groups of men a women (the "inevitable" Congregational Churches once more) wi no more organisation than the Apostolic Churches had, but with Chri in the midst. Readers who desire to see how the problem Christian Missions can be solved on these lines should read *Indigeno Ideals in Practice* (World Dom. Press, 6d.) in which the Rev. W. Rowlands and his colleagues of the L.M.S. survey the work in Siaochan

d also Mr. S. J. W. Clark's *The Indigenous Church*, a pamphlet sed on wide and intimate knowledge of missionary work.

* * *

DES a survey of the history of liberty challenge any sober person prophesy for the present century? In the sixteenth century ermany led the way and made her great contribution; in the seven-enth it was England's turn; in the eighteenth that of France; and in e nineteenth that of the United States. In what sphere is freedom to won for mankind in this twentieth century, and by whom? Will be freedom from war, or from the domination of material things? nd who will be the instrument? Can any good thing come out of ina, South America, or—Russia?

* * *

OME readers may like to know that a Summer School of Theology r men and women is to be held at Oxford from August 16th to 26th. he general heading is "Aspects of Contemporary Theology," and the rty lecturers include scholars from all the Churches. The fee is £1, nd inquiries should be made to the Rev. Dr. Carpenter, 11, Marston erry Road, Oxford.

GOD, HISTORY, AND OURSELVES:

A STUDY OF THE RELATIONSHIP BETWEEN HISTORICAL BELIEF AND RELIGIOUS EXPERIENCE.

THE materials from which man's thoughts about God are formed and by which his attitude to God is determined, fall into two classes: (1) historical belief, *i.e.*, belief (erroneous or otherwise) about the doings of God in the past; and (2) religious experience, *i.e.*, his personal dealings with God in the present (including, but not limited to, what we call mystical experience). The problem as to the relations between these two bodies of data can hardly be said to have been as yet satisfactorily solved, at least so far as the Christian religion is concerned.[1] What the relations between them have actually been and what the ideal relations would be—these are the questions with which the present paper will attempt to deal.

The first phenomenon to notice is that religious experience prompts the formation of certain historical beliefs and the consequent production of oral traditions and then of written narratives embodying them. However widespread the custom may be of professedly basing religious belief on ancient and inspired narratives, yet originally these narratives, in almost every case, were themselves largely the product of religious experience. Such narratives composed by uncivilised man are for the most part purely fictitious: "his ideas of the beginning and primitive history of things are bound up with religious cosmology, the myths of holy places, and the legends of his tribal deities. In this domain he delights in the extraordinary and the fantastic, the ingenious and the intricate. Hence the beginnings of history are found in

[1] T. Siegfried begins his review of Theodor Krüger's *Das Verhältnis des historischen und des mythischen Elements in der christlichen Religion* (1918) thus: "Das Verhältnis des Glaubens zur Historie ist das Problem, für das Vf. bei einer Durchmusterung der gegenwärtigen Theologie nirgends eine zureichende Lösung findet" (*Theol. Litzg.*, 1922, col. 533).

As indicative of the present-day interest in the problem, I give a list of recent books and articles dealing with it, other than those quoted elsewhere in this article: A. S. Pringle-Pattison, *The Philosophy of History*, (Brit. Acad. Lect., Milford, 1923); R. Hanson, "History and the Historic Jesus" (*The Church Quarterly Review*, April, 1923, pp. 84-102); C. J. Cadoux, "The Christian Concern with History" (*The Journal of Religion*, May, 1923, pp. 225-237); O. C. Quick, "Theology and History" (*The Quarterly Review*, October, 1923, pp. 374-384); G. Kendall, "The Historical Element in Christianity" (*The Hibbert Journal*, October, 1923, pp. 136-152); C. C. J. Webb, in an article on "Bernard Bosanquet's Philosophy of Religion" (*ibid.*, pp. 81f.); E. Troeltsch, *Die Historismus und seine Ueberwindung* (Berlin, 1924); O. C. Quick, "God and His Purpose" (*The Pilgrim*, October, 1924, pp. 9-21); S. J. Case, "The Religious Meaning of the Past" (*The Journal of Religion*, November, 1924, pp. 576-591); T. B. Strong, *Religion, Philosophy, and History* (Clarendon Press, 1924); W. J. Pennell, *History and Modern Religious Thought* (Jas. Clarke, 1924); F. W. Butler, *Christianity and History* (S.P.C.K., 1925).

religious traditions, legends, myths, and tales, and among almost all peoples primitive recollection is embedded in a vast romanticism. At this stage there is not the slightest trace of a desire for real knowledge or of a critical spirit. . . . He has no conception whatever . . . of the concatenation of events. The chronological eras with which he deals are purely fanciful—sometimes idyllically short, sometimes fabulously long."[1] With these words we might characterise an enormous mass of legendary matter (interspersed here and there with traces of real tradition), which we find in almost all the faiths of the ancient world.

A sacred story, fixed in writing, reflects the religious condition of the period and circle in which it arose. If the writing be preserved as an inspired book, the growth of reflection and moral sensitiveness (real aspects, both of them, of religious experience) will in course of time render it less edifying than formerly. Religious development constantly sets up tension between the believer's soul and his scriptures, and thus occasions perplexity. The readiest way of removing such perplexity is to re-edit the story, suppressing its harshnesses, interpreting it in an up-to-date sense, and elucidating its dubious statements with explanatory glosses.

These processes are exemplified in ancient Jewish literature.[2] The earliest account of patriarchal times—the document called J—is a collection of picturesque narratives, written (in the ninth century B.C.) perhaps as much from a love of story-telling as from a specifically religious motive. The same ground was covered in another document (E), produced about a century later. In this the offensive stories of J (such as that of Jacob filching Laban's cattle) were either toned down or omitted, and its cruder anthropomorphisms replaced by angel-visions or eliminated in other ways. Still later, both J and E were woven together into a single story, with the aid of harmonising touches, and with the addition of short paragraphs reflecting the religious outlook of the compiler's own day. A little before or after this amalgamation, a re-publication of the Hebrew legal code was issued, in the form of speeches put into the mouth of Moses. This was the book we know as *Deuteronomy*. How unhistorical its version of Moses's instructions was is seen in the fact that it forbade sacrifice to Yahweh except at one central sanctuary, whereas the historical books show that, down to the time of Solomon at least, sacrifice had been offered at many shrines all over the country without any censure or scruple whatever. *Amos* (5^{25}) and *Jeremiah* (7^{22}), contradicting the narrative literature, deny that, during the wilderness-wanderings, any Divinely-ordained system of sacrifice had been carried on. The whole of the nation's historical records, down to the fall of Jerusalem in 586 B.C.,

[1] E. Troeltsch, in Hastings' *Encyc. of Relig. and Ethics*, VI, pp. 716f.

[2] Cf. S. A. Cook in *The Cambridge Ancient History*, I, pp. 217-225.

were re-edited freely by a school of writers who took the standpoint of *Deuteronomy*. During the Exile the earlier history (from the Creation to Joshua) was re-written from the priestly point of view ; an elaborate and artificial chronology was provided for the sequence of generations, and the ideas and usages of the later Jewish priesthood were given a venerable foundation in the form of a freely revised version of Mosaic and Patriarchal times. Of the writers of this vast fictitious narrative (P), what has been said of Hebrew historians in general might indeed be said : " Their dominant interest was not historical accuracy but religious edification."[1] When we consider the enormous influence of the Old Testament on the beliefs and practices both of Jews and Christians, we are not likely to under-estimate the importance of this method of revising history.[2] What P did for the earlier history, *Chronicles* (about 300 B.C.) did for the story of the Jewish monarchy. " Both the compilers of the historical books and subsequent copyists of them would be tempted to adjust to a prediction the account of the event believed to have fulfilled it, so that the agreement between them might appear as detailed as possible. And that this was sometimes done can be shown to be probable by one or two instances."[3] These writings are all included in the Old Testament Canon ; but the tendency to re-tell the old stories with modifications and embellishments suited to the needs of later days continued to operate, and can be illustrated from a whole series of post-canonical Jewish writings, such as the Book of Jubilees, the Targums, the writings of Josephus, the apocalyptic literature, and the Midrashim and Haggada of the Rabbis.

An analogous process is visible in the Christian records of the life of Jesus. Firstly, we have the Apostle Matthew's Collection of Sayings, now largely preserved in our " *Matthew* " and in *Luke* : next comes the unadorned narrative of *Mark*, bearing but slight traces of devotional embroidery ; then Luke, a careful historian, who, however, felt free to polish the wording and emphasise the socialistic and universalistic elements in the tradition ; then our " *Matthew*," revising even more ruthlessly in the interests of doctrine and church-order ; then the Fourth Gospel, in which long Christological speeches, freely composed by the author, are put into the Saviour's mouth ; and lastly the various Apocryphal Gospels, written at various times during the first

[1] G. W. Wade, *New Testament History*, p. 113 : cf. p. 115 (enhancement of the miraculous in P. as compared with JE).

[2] " Where, consciously or unconsciously, historians have wrested the truth in the interests of this or that popular or national ideal, the results have often been fateful. Sometimes this is the outcome of supreme conviction. . . . Sometimes it is due to conscious lying in a holy cause—nationalist or religious propaganda masquerading as history." (*Times Lit. Supp.*, May 8th, 1924, p. 273.)

[3] Wade, *op. cit.*, p. 107. The metamorphosis of the edited matter was not, however, in all cases, total. Thus, in regard to *Judges*, Professor Shotwell says : " It was surely a triumph for the compiler of this material to reduce it, even partially, to be food for sermons. Fortunately he was still enough of savage himself, not to rub out all the savagery of his ancestors." (*Introduction to the History of History*, p. 99.)

five centuries, and revealing a rapidly increasing proportion of pure legend.

But, as the lower limits of the Old and New Testament Canons show, sooner or later a time comes when this free editing of older documents is regarded as improper; and religious interest, debarred from re-fashioning the story, is driven to seek other methods of self-satisfaction. Something could still be done by modifying the actual wording of the documents in the course of transcribing fresh copies or of translating the books into other tongues. How extensively this modification of wording was carried, the task of textual criticism clearly indicates. But there were severe limits to what was attainable by such means. Much more could be achieved by adopting an allegorical or symbolical interpretation, *i.e.*, the extraction of some hidden truth from narratives that appear to be either simply historical, or perhaps absurd or repellent, the extracted significance being normally regarded as the real intention of the Divine or human author of the narrative or its sources. Grote well describes[1] how attempts were made, in both ancient and modern times, to rationalise in this way the Hellenic myths with their unseemly episodes. In Jewish and Christian literature, it was the Platonist school of Alexandria that made the largest use of this method of exegesis. Philo unearthed by means of it the deep moral and mystical philosophy he believed to be enshrined in the Hebrew Scriptures. Thus, the four rivers of Paradise are the four cardinal virtues; Abel is pure piety without intellectual culture; Seth is the virtue which is imbued with wisdom; Joseph's coat of many colours means that his policy in Egypt was intricate and difficult to unravel; the Egyptians symbolise the body and its appetites; animals are symbolic—the camel of memory, the ass of the irrational nature, the snake of lust. Proper names, numbers, fancied etymologies, and even fortuitous assonances—all have some special signification. Paul was familiar with the symbolising habit; he equates the posterity of Hagar and Sarah with the Jews and the Christians respectively (*Gal.* 4^{22ff}), and interprets the rock that gave Israel water in the wilderness as Christ (*1 Cor.* 10^{4}). The Alexandrian author of the so-called "Epistle of Barnabas" takes it for granted that the Mosaic Law really foreshadowed the Christian dispensation, and that the Jews had been stupid enough to take it literally. The Gnostics, claiming to possess secret traditions handed down to them from the Apostles, speculated freely in cosmology on the fancied basis of Scripture: in one system, the "cross" (ὁ σταυρός) was converted into a stockade separating the "pleroma" (or ground of being) from all else, and Christ Himself became the last member of a marvellous series of ten pairs of "æons" emanating from the "pleroma." The great Alexandrian Christian scholars, Clement and Origen, made much use of allegorical

[1] *History of Greece*, I, pp. 419-425. On the subject generally *cf.* Dobschütz in *Encyc. of Relig. and Ethics*. II, p. 581 b.

exegesis, though without abandoning all literal meaning in the Old Testament narratives: according to the latter, Joshua's battles and the curses in the Psalms refer to the Christian's conflict with temptation.

Various modern systems of religious teaching employ a similar treatment of Scripture. The most noteworthy is, perhaps, that of Swedenborg. Feeling the difficulty of accepting much of the letter of Scripture, and unwilling to abandon belief in its sanctity and infallibility Swedenborg taught that the real meaning of it was not the apparent meaning of the words, but the great systems of doctrine that had been revealed to him in his visions. In the "New-Church," which aims at perpetuating his teaching, the detailed exposition of Scripture along these lines is pursued with great thoroughness and emphasis.[1] With similar disregard for the sober function of language, Mrs. Eddy laid the Old Testament under contribution in the interest of her peculiar tenets. Here are a few items from the "Glossary" appended to her *Key to the Scriptures:* "ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked." "ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." "NOAH. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual." Theosophy likewise gives Scripture a meaning different from what the words of it seem plainly to suggest. I was once arguing with a theosophically-minded lady, who seemed to me to be deficient in a sense of historical reality. In order to pin her down to something definite, I at last asked her in desperation whether or not she admitted that there was once a person named Ahab. She hesitated, and then replied that she was willing to grant me that there did exist such a thing as a state of Ahab-hood!

Of this allegorical method of interpretation we can say only that it leads us away from reality, and not nearer to it. The teaching symbolised may be in itself good, bad, or indifferent: often doubtless it is good. But it is not accurate to describe it as objectively conveyed to us in narratives that clearly mean something else. Allegorical

[1] The following is extracted at random from *The New Church Herald* (an authoritative Swedenborgian Journal), September 15th, 1923, p. 553: "In the inner sense of the Word the lives of the patriarchs, Abraham, Isaac and Jacob, represent the life experiences of the individual who is being regenerated as to the celestial, spiritual and natural potentialities of his being. Jacob when so-called represents the natural man undergoing regeneration; when renamed Israel he represents the natural man renewed and become spiritual-natural. The natural man is inevitably attached to the affection of interior truth represented by Rachel, but finds that the affection for exterior truth secures first claim, and becomes fruitful, before that stage is reached when the interior affection can manifest itself in new possibilities of life, and this is represented by Jacob's love for Rachel, but there is no offspring until the birth of Joseph, 'the son of his old age.'

"Bilhah and Zilpah represent more external and subsidiary but ministrant affections to which the natural man is wedded; and all the sons of Jacob represent the various goods and truths of the Church which become vital in the developing experience of the regenerating natural man."

narrative does sometimes occur (*e.g.*, Æsop's fables); but it is a far arer and later manifestation than plain story-telling, and we have no varrant for assuming the presence of it in all directions when the simpler ypothesis of a desire to narrate is quite sufficient to explain the existence f the story. The process of allegorical interpretation is, as Grote says, ' interpretative guess-work, proceeding upon unauthorised assumptions, nd without any verifying test or evidence."[1] It is a process so devoid f consistent method that, by means of it, with a little ingenuity, nything can be made to mean anything. It is extremely improbable hat deep spiritual and moral teaching as a literary product preceded lain mythical and historical narrative. If it be suggested that the uthors wrote unconsciously under Divine inspiration, one must reply hat the data are insufficient to establish a supposition which, in view f all we know of the ways of God with men, is inherently improbable. Such interpretations are sometimes called " mystical " ; but mysticism as no necessary connexion whatever with the allegorising method. The one is a first-hand experience of God ; the other is an intellectual pinion about certain human documents.

It might seem as if the religious or mystical mind, if it may not llegorise history, might as well ignore it altogether. In actual practice, his has often been done. Plotinus, although he revered the ancient hilosophers and speculated teleologically about time, yet paid no ttention to historical events, and, as Dean Inge says of him, " shows o interest in the larger life of nations." Nor did his successors differ rom him in this respect. In the great bulk of modern mystical writing, ny interest in the story of the world is conspicuous by its absence. The mystic's authorities are not historical facts, but his own visions, editations, and experiences. Immediate contact with the Deity ould naturally seem to make historical records irrelevant. " The fact hat everything historical sinks into insignificance when God is really ound, may so dominate the soul of the individual that he may become otally indifferent to the doctrine of the importance of the historical n Christianity."[2] Such a warning is not unnecessary. For since istory is a part of reality, mysticism impoverishes itself when it either gnores or misinterprets it. The utmost that can be granted is that here is a certain logical and psychological priority in the mystical xperience as compared with historical belief ; but this is no justifica- ion for leaving history out of account.

A long-tried alternative to mystical neglect is faith in literal inspira- ion. Zoroastrianism, Judaism, Islam, and Christianity—all furnish xamples of this attitude. Within Christianity we may distinguish he Protestant and Catholic types of literalism. Both rest upon an nphilosophical neglect of the priority of the subjective (*i.e.*, not the

[1] *History of Greece*, I, p. 424.

[2] W. Herrmann, *The Communion of the Christian with God* (E. T., 1895), p. 20 ; f. pp. 21f., 31.

self-produced, but the inward), in relation to the objective, as an authority—the right of God's self-revelation within heart, mind, and conscience, to judge of God's self-revelation elsewhere, and not *vice-versa*. Both reflect the natural human longing for an external, unmistakable, and infallible standard. There is, however, this difference between them. Protestantism can advance to truer historical views without stultifying its own genius, and, however slowly, is so advancing: Catholicism cannot do so. The dogmatic position of the Catholic Church forbids the retraction or abandonment of one particle of her official utterances.

What this involves for historical study is seen in the Catholic attitude to Scripture. The Council of Trent in 1546 constituted the Latin Vulgate the one authentic version which Catholics were permitted to use in public, and forbade anyone "illam rejicere quovis prætextu." Now the Vulgate, as Jerome wrote it in the fourth century, was a very imperfect (if useful) revised translation; for not only was the translator without access to perfect manuscripts of the original, but he confessedly allowed inaccuracies in the old Latin version to stand where he did not consider them important. Further, by 1546, the very text of the Vulgate had been so contaminated that it was no longer possible to restore with certainty the actual words even of Jerome. Nevertheless, in 1590, Pope Sixtus V published an authorised edition, which he required to be accepted without question for all purposes both public and private, forbidding even the publication of variant readings. It was known to be so full of errors that in 1592 Clement VIII recalled it, and issued another edition, still bearing the name of Sixtus, but differing from the Sixtine edition in about 3,000 places, and asserting groundlessly that Sixtus had himself been aware of the mistakes in the latter (which, it was suggested, were printers' errors) and had decided to recall and amend it. Yet even so the compilers of the new edition admitted that they had purposely left certain errors uncorrected in order to avoid public offence. This edition was now declared to be the only authorised version for the Catholic Church. No word of it was to be altered, nor were variants to be printed in its margins. In 1897 a question was raised in regard to one passage in it—1 *John* 5^7 of the A.V.—a Trinitarian gloss which, as the textual evidence clearly proves, was no part either of the original Epistle or of Jerome's version of it. Yet the General Congregation of the Inquisition, with the approval of Leo XIII, forbade the authenticity of the words to be denied or doubted.[1]

In 1898, it is true, the Vatican authorised a revision of the text of the Vulgate, and a Commission for the purpose was set up and is still at work: moreover modern Catholic scholars in Britain at least hold

[1] G. G. Coulton, *The Roman Catholic Church and the Bible* (1921), pp. 17f., 46f., 54. For details about the Vulgate, see Westcott's article in Smith's *Dictionary of the Bible*, III, pp. 1705-1707.

emselves free to deny the originality of the interpolated words : t how these proceedings are to be really harmonised with the evious official utterances of the Church, it is difficult to see. The ords in question are included in the new Catholic *Westminster Version*, t with a note which feebly pleads that " in the opinion of nearly all tics and of most Catholic writers of the present day the words were t contained in the original text ; at the same time, until further action taken by the Holy See it is not open to Catholic editors to eliminate e words from a version made for the use of the faithful." It is true at textual criticism is concerned for the most part with minor details : t where one is dealing with a book believed to be verbally inspired, ery detail is important. And, unhappily, the same conditions of tholic study prevail over the more important fields of history. Thus Catholic investigator would feel free to accept and publish the nclusion that Paul did not write *Hebrews*, or that Peter did not ite 2 *Peter*, or that he was never Bishop of Rome, though most scholars ow perfectly well in which direction the evidence points.[1] Catholics equently declare that they enjoy freedom of investigation and profess valty to historical evidence : but the fact remains that, if certain nclusions are drawn, no matter what the evidence is, he who declares em is liable to be required to recant under threat of ecclesiastical nalties, if the point at issue is considered important, or else the omaly and the inconsistency are tacitly ignored, if—as in the case of *John* 5[7]—it is considered unimportant. Cardinal Newman, nineteen ars after his conversion to Rome, wrote : " Nothing would be better an an historical review " (*i.e.*, for Catholics), " but who would bear ? Unless one doctored all one's facts, one should be thought a bad tholic."[2] But unless historical study is to be immune from appeals religious terror, and its logic untrammelled by the fallacy of the *gumentum ad verecundiam*, it cannot be expected to give man much sistance in his approach to the God of Truth.

Christian traditionalism, Catholic and Protestant alike, besides ndardising the Canonical Scriptures, also erected and has maintained ertain interpretation of history, in which the course of world-events ntres round the single thread of the Biblical narrative and its ntinuation in Christian history, interpreted according to the nominational attitude of the interpreter. This scheme owed its gin partly to the influence of the strong Jewish belief (seen, for stance, in *Daniel*) in God's control of all things in the interests of His osen People, and partly to the pressure put on thinking men, by the enomenal growth of the Church, to reconstruct their philosophy of story. It grew under the hands of Eusebius, Jerome, Augustine,

[1] Compare the bewildering explanations given by Father Lattey of the position a Catholic student who should conclude, from the evidence, that the Fourth Gospel s not written by St. John (in *First Notions of Holy Writ*, pp. 8-10).

[2] G. G. Coulton, *op. cit.*, p. 4 ; cf. pp. 11-15, 29.

Orosius, Isidore, and Bede, into a well-articulated unity. It dominated the mind of the Middle Ages, and received recognition right on into the eighteenth century. In many quarters it has survived to still later times. The beautiful mosaics that adorn Keble College Chapel present the whole scheme in pictorial form, from the Creation to the departure of the damned into Hell-fire at the Last Judgment. But growing reflection and knowledge have made it increasingly difficult to maintain this schema. The customary expectation of a "Second Advent," bringing history to a close and inaugurating a universal Divine Assize, has long been definitely abandoned by most educated and thoughtful Christians. The old interpretation of the pre-Christian period is seen to have done less than justice to the culture and religion of the Gentiles, and very much more than justice to the sacrificial system of the Jews. The scheme owed little to that spirit of careful historical enquiry which had begun to spread in the Græco-Roman world; and large parts of it have had to be abandoned in the light of modern study.

Furthermore, we are becoming less able than formerly to interpret history along the old definite Providential lines. Take, for instance, the familiar Jewish and Christian doctrine of the Divine appointment of kings and the Divine settlement of the rise and fall of empires. How is this to be harmonised with real human freedom and moral responsibility, and with the large part played by chance and coincidence in the fashioning of human events? Are we to believe, for instance, that God purposely let Attila loose on Europe for twenty years, and then afflicted him with that timely fit of nose-bleeding which caused his death and thus affected the subsequent history of many nations? Or that Columbus's chance meeting with Juan Perez, the Spanish prior, to whom he was ultimately indebted for the accomplishment of his voyage to America, was Providentially brought about? Or that God has in the past, or will in the future, take steps to see that human history should fulfil the prophecies of ancient Jewish and Christian apocalyptists, as the Christadelphians and other sects tell us? The difficulty lies not so much in believing that God may in some way over-rule human actions as in tracing the lines of this over-ruling and in seeing why, if He interferes so frequently and directly in human affairs, He does not accomplish and control very much more. A religious interpretation of history must, it would seem, be sought on other lines.

One interesting variety of the Protestant treatment of history is the Ritschlian view of the story of Jesus, as represented for example by Wilhelm Herrmann's oft-re-edited book, *Das Verkehr des Christen mit Gott.*[1] Herrmann elaborated his view in distinction from and opposition to mysticism. While granting that mysticism was true religion in so far as it aimed at bringing men into fellowship with God

[1] First published in 1886; later translated into English.

d that it could co-exist with attachment to Christ and love to men, yet disbelieved in its value and was alarmed at its growth. He ared its tendency to foster indifference to the historical element in ristianity: in particular the mystic ignores Christ, and, when he eps across the threshold into supreme blessedness, leaves Christ hind him at the door. Mysticism as such, therefore, is not Christian. is self-produced, and thus slights the fundamental Lutheran demand r complete passivity in relation to God: it is emotional, imaginary, ational, inconstant, and lacks objectivity and certainty. Herrmann nies that we can find God by seeking Him in Nature, and rules out d Testament mysticism on the ground that we cannot enter fully to the Jew's religious feelings, that these feelings (unlike ours) were ways conditioned by a *national* consciousness, and that our moral ed goes deeper than his. So he puts all this aside in favour of the jective fact of the historical life of Jesus, and pleads that there e-eminently, if not exclusively, God turns towards us and provides with the certainty we need and permits real communion with mself. Herrmann explains that he means the Jesus of history, not e risen and glorified Christ, mystical fellowship or union with Whom was aracteristic of the religion of Paul and the Wesleys. Such personal mmunion with the living Christ he regards as sharing the illusiveness mysticism. Yet strangely enough, while laying stress on the human storical Jesus, he refuses to base our acceptance of the story imately upon historical records, which in themselves must needs be lible. He bases it instead on what he calls "finding," or "laying ld of, the inner life of Jesus," a process absolutely reliable, because its reliability would imply the absurd consequence that we could oduce the record ourselves. This faith in Jesus can dispense with ief in particular details, such as miracles. So superior is it, as a urce of information, to the record itself that, if the suggestion of ving forces other than Jesus Himself could be found in the record of s teaching, "we should quietly declare such a doctrine to be an error the narrator." Again, while emphasising the historical, Herrmann nies that Jesus is to be loved by Christians in the human sense or lowed as a human example.

All this is very unsatisfactory. Not to speak of the injustice done Old Testament piety and to mysticism (including Nature-mysticism e Wordsworth's and Christ-mysticism like Paul's), an inner con-adiction runs through the system. Herrmann sweeps aside mysticism delusive, subjective, and so on: only objective history can serve as basis for faith. Yet when we do come to history, it turns out that the jective records cannot after all bear the weight to be put upon them; depends on a certain religious experience, which is to be induced the record, is of a decidedly mystical nature, and takes the place of equate historical evidence as a guarantee of the substantial truth the story. Again, we are to enter into the life of the Living

Personality in the story, not the exalted Being of whose eternal existence the story is but an episode. If we ask how we can enter into a personal relationship with one who lived centuries ago, Herrmann replies that this is the plea of unbelief, and that, " when our understanding of the historical Christ makes us see the Living God, we certainly do not think of the centuries that intervene." That, of course, is no answer. We are to ignore the Living Christ of the present, and cleave to the Christ of history : but if we try to follow the latter as an example we shall be grievously misguided, while if we feel for Him only human sympathy, love, and sorrow, Herrmann tells us, in the words of Luther, that such ways are childish and womanly hysterics.

How then may we begin to construct a valid religious interpretation of history ? We may begin by putting down the fearless love and eager quest of truth for its own sake as a religious experience of real value, and by seeing in the study of history a unique field for the exercise and enjoyment of that experience. Doubtless all those whose views we have criticised were unconscious of any disloyalty to truth : but, for them all, the investigation of what had actually happened was qualified by dominant interests of another kind. The old Jewish chroniclers ; the Christian evangelists ; the ecclesiastical historians ; the authors of apocryphal gospels, acts, and martyr-narratives ; and orthodox and allegorising expositors of all schools—were not actuated by the supreme desire to produce historically exact and scientific records. In the interests of religion as they understood them, they mingled fiction with their facts, some in small measure, some in great, but all in a measure greater than would be tolerated in a modern historian, biographer, or scientist.[1] Without censoriousness or exaggeration, we may claim that the modern loyalty to historical truth, the determination to get at the real facts regardless of any religious inferences already drawn, or in future to be drawn, from them, represents an immense moral achievement, nay more, a real religious experience of vital importance in the education both of the individual and of the race.[2]

We are justified in speaking of this attitude to history as modern, though we admit that the first beginnings of it are visible in the remote past. We trace them in Herodotus, with his careful distinction between what he could verify and what he could not ; in Thucydides, with his impartial exactness (qualified only by the customary fictitious speeches)

[1] " Everywhere you will find that the apologetic tendency, the desire to be edifying, has been the worst enemy of truth, and has in fact defeated its own best aim by destroying those greatest values of human life, sincerity and freedom " (O. C. Quick in *The Hibbert Journal*, October, 1923, p. 131).

[2] " The truest knowledge of reality is only won through self-denial, *i.e.*, by those who have learned in the stern school of science that existing facts will not suffer them to believe what they like " (O. C. Quick, *op. cit.*, p. 132). " The scientific method with its exactness of observation, its fearlessness of research, and its passion for truth are worthy of all imitation by those whose business it is to enquire into the nature and the ways of God " (W. B. Selbie, in *The Hibbert Journal*, April, 1924, p. 530).

the Greek scientific spirit generally; in the crude efforts of Euhemerus interpret the myths as the exaggerated stories of great men of the st. As for Josephus, one hardly knows whether most to prize him r the facts he has preserved or blame him for the vanity and one-ledness with which he has presented them. Eusebius somewhat storted facts in his *Life of Constantinus*, but his *Church History* is a eat monument of industrious research. The scientific spirit in story-writing slumbered for the next twelve hundred years: but at e Renaissance and subsequent Reformation it began to awake. The cuments of the Church began to be subjected to a rigid scrutiny. nce that age progress has been continuous, if slow. The great series histories by Ranke is representative of the modern ideal. Into the itical study of Scripture and the early life of the Church, the same eals have been fighting their way. "We may hear, if we will, the lemn tramp of the science of history marching slowly, but marching ways to conquest. It is marching in our day, almost for the first ne, into the domain of Christian history. . . . It marches, as e physical sciences have marched, with the firm tread of certainty. meets, as the physical sciences have met, with opposition, and even th contumely. . . . We may march in its progress, not only rh the confidence of scientific certainty, but also with the confidence Christian faith. It may show some things to be derived which we ought to be original; . . . and some things to be phantoms ich we thought to be realities. But it will add a new chapter to ristian apologetics; it will confirm the divinity of Christianity by owing it to be in harmony with all else that we believe to be divine; results will take their place among those truths which burn in the uls of men with a fire that cannot be quenched, and light up the rkness of this stormy sea with a light that is never dim."[1]

Thus did Hatch re-affirm in 1888 the first great bond that links entific history with religious experience. Scientific history brings closer to the real truth of things, that is to say, closer to God. It is ly in the pure love of truth that we reach a unity between the world intellect and the world of morals. Intellectual accuracy is the separable counterpart of moral truthfulness. And the most unmistak-le of all the attributes of God is truth.

We must here digress a little in order to dispose of a very popular d subtle difficulty. It is often said that the claim of liberal theology rest upon an unbiased examination of the facts is a false claim, cause liberal theologians, like everyone else, come to the evidence th their own peculiar "Weltanschauung," and, in interpreting it on e basis of these philosophical prepossessions, are no less guilty of ting facts to metaphysical theories than the theologians whom they iticise. When I tell a certain conservative friend of mine that I

[1] E. Hatch, *Influence of Greek Ideas and Usages upon the Christian Church*, p. 23f.

disbelieve this or that miracle on account of the paucity of the evidence in its favour, he replies that the evidence is there all right, but that I will not accept it. "Tell me a man's philosophy," he says, "and I will tell you how he will treat the Biblical evidence." Now in reply to this it must be said, in the first place, that the scientific Christian historian does not approach his records with certain *a priori* conclusions as to the impossibility of this and that: he asks rather, "Given this record before us, what hypothesis in regard to the actual events to which it refers is, in view of all that we know of God and the world and of man from other sources, the most deserving of belief?" And in the second place, he admits, with every historian, that his conclusions will fill every grade of probability, from virtual certainty in regard to some problems to a confession of ignorance in regard to others: it is a mistake, though a very common one, to assume that liberal critics are prepared to dogmatise over the whole field of enquiry. But these explanations have not brought us to the heart of the matter. The fundamental question is this: Is our power of observing, reasoning, and understanding, when impelled by a sincere love for truth, a reliable and adequate instrument for the elucidation of the facts of history, or not? If it is, then the results of historical criticism, always allowing for the varying degrees of its success, must be accepted as really true, however distasteful they may be. But if it is not, if it must abjure every claim to be so, because it cannot divorce itself altogether from some initial "Weltanschauung" or other, which may be wrong, then not only must we declare the results of all scientific investigation (botanical, astronomical, and what not?) and of all historical research to be untrustworthy, but we must for ever forgo the acceptance of any argument, revelation, or teaching (Fundamentalism and Catholicism alike included) which makes any appeal whatever to our powers of discerning truth.

We may return then to our problem of the religious interpretation of history, undeterred by the cry that liberal criticism is "bankrupt" or that it is just as dogmatic in its own way as traditionalism. We have seen the difficulty of maintaining the "Providential" view of history in its old form, and also of regarding a body of fixed historical conclusions as the *ultimate basis* of our belief in God. The mystical element must always remain fundamental in religion, and therefore prior to historical belief, since some element of uncertainty always clings to an historical statement. The subjective powers by which we receive and appropriate a revelation from God are a more ultimate authority than the medium in which that teaching or revelation is conveyed and from which it has to be detached. But, however sure the mystic may be that he is in immediate touch with God, he has as little right to ignore history as he has to dissolve it into allegory. The God with Whom he communes in silent meditation has many ways of approaching him. He speaks, for instance, in Nature: and some

the greatest mystics have found in Nature the very temple and resence of God. And it is perhaps only theological strife that has ade the pure scientist somewhat slow at recognising Nature's God Nature's works. As with Nature, so with history: the mystic nnot afford to be indifferent to the manifestations of God that it ntains. We may not be able to accept the old "Providential" eory, any more than we can accept the economic theory of Marx, e "Great-Man" theory of Carlyle, or the ideal evolution of Hegel. ut it does follow that we are reduced to the cynicism of Gibbon.[1] believe that God is to be seen in history is not necessarily to possess single key to the multifarious events which it records. The true ystic will go to history, as to Nature, with an interest akin both to at of the scientist and to that of the poet. He will know that his rning desire to get at the truth of things is one of the surest proofs e can have of the Divine origin of his humanity—a gift, in the ssession and exercise of which he is made a true son of the Lord of e Universe. But more than that, as he surveys the varied story of e past, he will discern by the light of reason, by the touchstone of nscience, and by the guidance of the mystical sense, the strivings of e Divine Spirit in human lives. He will see God Himself, winning, lucating, befriending, inspiring, and using men, with infinite patience, lf-sacrifice, and love, undeterred by repeated set-backs, by centuries delay, by folly and sin running to appalling lengths, eternally rsuing His "immemorial plan" of entering into personal fellowship ith His children and securing their freely surrendered love and edience. In history, as in Nature, he will see much to perplex him: t, having the witness of God's Spirit embodied in his own humanity, d assured thereby that he is God's child, he will reap, from Nature d history alike, the harvest of what he can interpret, and will be ntent to leave what he cannot reap. The reaping of this harvest communion with God. "The kernel of religion," says Siegfried, is indeed the 'mystical' experience, which is capable of enkindling elf on all sides—at every divinely-filled personality, at secular story, and at that world of Nature which indeed has been unarrantably despised by Protestant theology. Religion's claim to uth finds its justification, not in a rationalistic metaphysic, but in e nature of intuition as the one means of advancing to final truth d insight."[2]

On that page of history the seeker will find one Figure, of whom any things have been said, some of them things to which loyalty to uth forbids him to give credence. But when scientific research has

[1] "We are now long past the time when it was possible to argue with Lessing and chte that facts of history are no fit vehicle for eternal truths, and that the historical ement in Christianity is purely accidental," *etc.* (W. B. Selbie, in *The Hibbert urnal*, April, 1924, p. 533).

[2] *Theolog. Litzg.*, 1922, col. 533.

done its best to discover the truth about Him, perhaps overturning by the way many firmly-rooted and highly-treasured beliefs, that Figure remains alive and dominant. He affects men, He affects the seeker himself, in such a sort that, not only is every good impulse quickened and enlarged, but a new certainty is mysteriously added to the old conviction that we are the children of the Highest. In the face of that historical Figure we read the great convincing proof of God's existence and behold the light of the knowledge of His glory.

C. J. Cadoux.

THE CRUCIFIX.

So Thou art still the same ; so mute, so still.
O move Thy lips, and use Thy human voice
That I may know the truth, and do Thy will,
For I'm in doubt and cannot make my choice.
I'm weary seeking Thee through wind and rain.
I've left the storm outside. I need Thy grace.
O grant to me Thy calm, for I'm in pain,
And read no answer in Thy stony face.
I'm sick at heart. My vigil's at an end.
I leave Thee hanging in Thy silence there
And, lo ! upon the outer steps a friend
Is sent to give an answer to my prayer.
So Thou hast used his tongue, so weak and frail,
To say, " Who seeks his conscience cannot fail."

Percy Hannah.

FREE CHURCHMEN AND THE MODERN CHURCHMEN.[1]

HE Conference of Modern Churchmen at Oxford in August last was a ave and noble effort to meet a crying need of the times. A group of en and women, of whom Dean Inge, Bishop Barnes, and Miss Maude oyden, are the most widely known, spent a week in discussing how ır Christian faith may be presented in a way which would commend self to those who are abreast of the knowledge of to-day, and are etermined not to stultify their intellect, even in the interests of their ith. Many wise and reassuring things were said, though it became ident that the Modern Churchmen were surrendering a great deal—iracles, atonement, angels, good and bad—which less modern Church-en still feel to be of the essence of their religion. There was no ıality in the conclusions, but the Conference was like the digging up ploughing of ground which had been trodden hard. There was an surance that the Christian faith could surrender a great deal which ıd been considered essential, and yet the essential thing—Christ, ıe Person of Christ, the work of Christ—would remain, and be even ıe stronger for giving up archaisms, and dogmas, which had lost their ıtality.

But one could not help thinking, Why are the Free Churches not ing this work? Is it not their peculiar function, the task to which ey are called by their origin, their constitution, their living faith?

These Modern Churchmen show great courage, but they are gravely mpered, not only by the attitude of their fellow Churchmen, vangelicals and Anglo-Catholics, but also by the formularies of the ayer Book which they are committed to believe and to teach. The easy feeling betrayed itself in the fine address of Professor Percy ardner, who was, by the way, brought up in a Congregationalist me. He raised the question: Are Modern Churchmen dishonest? n they take up their present position, and yet hold sincerely the rticles, the Creeds, the spirit of the Church to which they belong? eedless to say, the Professor assured them that they were honest, ıd they could quiet their consciences before God. But it must be a rain on the moral nature to go on solemnly using words with the ental reservation that the meaning of the words is no longer what it iginally was.

It is this misgiving which may weaken and even neutralise the urageous effort of these good men. So weakening is any insincerity, ıy verbal quibble, any "economy" of truth, that the strongest

[1] See *The Faith of a Modern Churchman*, the "Conference number" of the *Modern Churchman* (September, 1925).

movement may be arrested, and lose the name of action, by such a little rift, or enfeeblement at the centre. So strong is truth that they who resolve at all hazards to go where truth leads them gather strength as they go, and arrive. Now the Free Churches are not hampered, except by the weakness and timidity of their members. They are not bound by ancient formularies ; there is no dogmatic system which they are bound in honour to maintain. If at the bidding of truth they give up an old belief, they do not, or need not, feel uneasy. Truth is their only Creed ; they sign no Articles, except that inclusive article, belief in our Lord Jesus Christ as the Saviour of those who believe, and as the living and ruling Lord of His Church, the same yesterday, to-day and for ever. This vital and central article of faith a Free Church cannot let go ; if it did it would immediately fall to pieces. But centred in that one supreme Person, and guided by His presence in the Spirit, the Free Church can modify traditional beliefs, or frankly surrender them, without any fear of the consequences. This is, for our time, the real meaning of a Free Church. It is no longer freedom from State interference, or from Episcopal control, that gives meaning and authority to these Free Churches. It is supremely freedom from the dead hand of the past, freedom from creeds which, with the advance of knowledge, are no longer credible, freedom from beliefs which, with the growth of the human spirit and man's moral nature, have become hurtful to man and dishonouring to God. Never was the Free Church in this modern sense so needed. The uneasy movements of the Modern Churchmen, as they strive to re-state their beliefs without shaking the system to which they belong, show clearly the advantage of a real freedom, the freedom of those who stand fast in the liberty with which Christ has made them free.

Cannot the Free Churches be called to this their proper task ? They may learn from these brave and fearless Modern Churchmen ; they may aid them in their task ; they may give to our perplexed and doubting age even greater help than the Modern Churchmen can give. They can strike out more fearlessly, they can offer a more unreserved loyalty to truth, wherever truth may lead.

There is absolutely nothing to hinder the Free Churches from starting afresh, as the first apostles did, from Christ as He was shown to men, so surely Man, so unmistakably God. They are not committed to the authoritative explanations of the Councils. They may interpret the unique Person in the light of our present day psychology, and in full view of the results of comparative religion. There is nothing to hinder them from adopting unreservedly Christ's view of God, from ruling out ancient beliefs or latter day superstitions which are inconsistent with it. They can take Christ as the interpreter of Scripture rather than Scripture as the authority for Christ. They can accept science as, next to Christ, the surest revelation of God. They can learn from history, especially Church history, without being limited by it. They

an recognise their apostolic succession not by a dubious laying on of ands, but by going back always to the position and attitude of those who first knew the Lord, and tasted and handled that historic, and yet ternal, revelation of God. From this freedom of the Free Churches ight come a view of Christianity and of Christ's work in the world uch more positive, much more free from hesitation, than the Modern hurchmen were able to reach. Their Conference on the whole gave he impression of surrendering much, very much, with more surrenders o follow. The Free Churchmen's work would be such a splendid onception of Christianity shedding its outworn garments, renewing s mighty youth, that one would hardly notice what had been dropped, n the vigour and beauty of the old truth, liberated, and become new.

But while we recognise the task of the Free Churches—the peculiar nd appropriate task of Nonconformists *from* the Church of England—et us not be slow to recognise the ability, the enterprise, the charity, he serviceableness of these Nonconformists *in* the Church of England. Hampered as they are, they have done—and are doing—much to erve the future. Their charity towards the Nonconformists from their Church is truly Christian. Thus Dr. Parsons says :

> It takes five fingers to make a hand, and fingers are useful to the body only when attached in proper association as a hand ; the hand is a group of members of the body, yet it is also a group member of the body. So also the Christian denominations consist of individual members of the Body, but also constitute group members of it. I would suggest that instead of treating certain denominations, whether Protestant or Catholic, to which individual Christians feel they could not themselves belong, as therefore not of the Body—as though a finger, unable to imagine itself functioning if attached to a foot, were to say that therefore the foot was no limb at all—we should learn a lesson from science and regard Church history biologically, as the development of a living organism, having within it the inherent power of evolving new organs to enable it to deal with changes in its environment, which in its earlier and less differentiated state it would have been incapable of facing. Some of these organs may in time become mere survivals ; but there is no saying how many new " denominations " may not be needed by the Church before its history is ended. What we are concerned to secure is the harmonious co-operation of them all ; and the Ideal and Spirit of Christ are ours already to secure that co-operation, if we will. We have but to be true to the Oneness which is ours already.

That is finely and charitably said, and it shows what affinities here are between the Nonconformists *from,* and the Nonconformists *in,* the Church of England.

Moreover the Modern Churchmen are the most vigorous opponents f Rome, and the best security we have at present against the aggression hich threatens to bring England again under the yoke. The Rev. . F. Royds, in answering the question, " Why we are members of the hurch of England ? " speaks in language which leaves nothing to be esired about the impossibility of returning to the Papal Church :—

> The Roman Catholic lives in a different world and worships a different God. I am not, of course, referring to such men as Tyrrell or von Hügel. If they were alive and with us to-day, we should all regard it as a privilege to extend the right hand of fellowship to them. But I believe that many of us would far rather be honest atheists than worship a God who, in more senses than one, is under the thumb of the Roman priesthood. And submission to the Pope is a light thing compared with submission of the whole man to the intellectual and religious standards of the Middle Ages. For this means, not the self-abasement of man before his Maker, but the prostration of the higher half of a man before his lower half.

Again :

> Rome is impossible for us, because, if we may trust her own words, change is impossible for her. We believe in freedom and progress, and further, we believe not in uniformity, but in comprehension.

Then Mr. Royds quotes with approval :

> It is with intimate knowledge of the real character of Rome that Richard Bagot wrote to *The Times* twenty-six years ago : *The greatest misfortune England could suffer would be to become a Roman Catholic nation.*

This is Protestantism of a robust type. It is also Protestantism supported by reason and scholarship, by spiritual zeal and real religion. And it is peculiarly welcome at a time when, even within the Free Churches, there is showing itself that sickly hankering after medievalism and Catholicism, which if it were to spread would be the paralysis of their Protestantism.

That Conference of Modern Churchmen would have been justified by the paper on Superstition alone. The Rev. Alfred Fawkes is known by his *Studies in Modernism*, and his protest against Superstition as the enemy of religion deserves to be printed separately and widely distributed. For, as Mr. Fawkes says—and what a surprise and disappointment it is !—the climate of democracy is favourable to superstition. We are warned against irreligion and indifferentism, and of course against unbelief and infidelity. But the warning voice against superstition is rarely heard ; and yet that to-day is the most dangerous foe of religion. At the end of his article, Mr. Fawkes sounds again the Protestant note :—

> And now from the conceptions of life, of God, and of man which took shape in the Church of the Middle Ages mankind is moving ever further away. To think that we can return to this Church, or it to us, is the wildest of dreams. We do well to fall back from it upon the testimony of the Spirit, upon Scripture, upon that " spirit of man " which is the candle of the Lord.

I confess that in reading the report of this Oxford Conference I feel a certain envy. Why are the Free Churches not there, doing the very work for which their origin and genius prepare them ? Why should the noble task be left to Churchmen, who all along are checked

r driven into extremes) by the other parties in their Church, when ree Churchmen might meet the need without let or hindrance.

What our time needs supremely is a presentation of Christianity ually removed from Romanism and from Fundamentalism, a esentation which the intelligence and reason and knowledge of odern men can whole-heartedly accept, a presentation which, starting om the Christ Who is ever the same, shows clearly what He has to y to new times and new truth. This presentation the Free Churches n give and ought to give. Probably they are giving it piecemeal d sporadically. But if they would meet and confer, and bring to focus the thought and the knowledge which are in them, as the Modern urchmen have done, they might alter the whole spirit and tone of r country. Men are irreligious to-day because the forms and the rmularies of religion seem out of date. They become immediately ligious when the truth of Christ comes to them afresh and sencumbered. What is wanted is the bold and fearless statement the truth in relation with all we know and are learning of the universe which we belong.

Lecky in his *History of European Morals* said it was difficult to aggerate the debt of England to her non-episcopal Churches because ey combined religion and liberty at a time when the dominant Church as the subservient instrument of tyranny. These Churches have nother service to render to their country, *viz.*, to use their liberty in cepting new truth and discarding outworn formularies and modes thought. Who will call the Conference of Modern Free Churchmen, fulfil their prescribed task? Would Professor Peake, and Principals arvie and Selbie, add this to their many and constant services? Vould they call a Modern Free Churchmen's Conference, to work side side with the Modern Churchmen, until the good day dawns when ey can work hand in hand and heart to heart?

Robert F. Horton.

WILLIAM MORRIS.

THE life of William Morris (1834-1896) roughly covered the Victorian era. He was one of the greatest of the great men of that age for which the Georgians are so fond of exercising vicarious humility, and—like many of the great Victorians—he was all his life in revolt against all that we call Victorianism. His father was a wealthy bill-broker, and Morris's childhood was spent in a large house on the edge of Epping Forest where he acquired a passion for nature that never left him. At the age of thirteen he went to Marlborough, where he neither played nor worked, but took his own line. His schoolfellows knew him as a strange youth who mooned about by himself, read prodigiously, and told long stories " full of knights and fairies."

When he went to Oxford at the age of nineteen he continued to educate himself. He acquired little from his tutors except a profound contempt for the whole educational system. To the end of his days the word " don " remained a term of the strongest abuse and a synonym for all that was narrow, ignorant, and pedantic. His tutor, on the other hand, described Morris as a rather rough unpolished youth who exhibited no special literary tastes or capacity. Oxford itself captured his heart by its beauty, but it was as a treasure from the past that he loved it, not as a power in the present. In the first two or three days there he made friends with Edward Burne Jones, a freshman from Birmingham who already showed promise as an artist, but who—like Morris—was preparing for ordination in the Anglican Church. It was a friendship that lasted till death and profoundly influenced the lives of both.

From the first Morris regarded life as a trust, and, though possessed of a private income of £900 a year, saw in his freedom from the necessity of earning a living only an opportunity for unfettered choice of his life work. Before he took his degree he decided, in company with Burne Jones, to become an artist and not a priest. At Oxford he had made the discovery that he was able to write poetry. A college friend of his tells of a visit paid one evening to Morris and Burne Jones. As soon as he entered the room Burne Jones exclaimed wildly, " He's a great poet." " Who is ? " " Why, Topsy ! " (Morris was called " Topsy " after the child in *Uncle Tom's Cabin*, because of his mop of curly hair.) Then Morris read them the first poem he had ever written. To their outspoken admiration he replied, " Well, if this is poetry it is very easy to write ! " And for a term or two he produced a new poem nearly every day.

It is tempting to dwell upon Morris as a poet, and linger in the romantic world of his stories and lyrics, but our present purpose calls us to follow other aspects of his life, and we must dismiss his greatest

ft in a few words. He was a fertile and a musical writer, and as a ory teller he is perhaps supreme among our modern poets. " In all e noble roll of our poets," said Swinburne, " there has been since haucer no second teller of tales comparable to the first till the advent this one." Had Morris produced nothing more than his poetry we ould still have marvelled at his output and energy. His writings l many volumes and entitle him to rank with the greatest. But great is the poet's calling, and great as was Morris's achievement in it, was not the type of man to be content with a life of studious leisure d merely literary activity.

Morris's decision, in his last year at Oxford, to become an architect as one which revealed the main purpose of his life, although his actual nnection with the profession was very brief. All his subsequent anysided activity might be described as an attempt to create homes for human beings to inhabit. All the crafts to which he turned his nd—painting, furniture making, weaving, dyeing—were consciously bservient to this end. The only possible exception was his later love printing.

Here then we note the first great principle of Morris's life : his love d concern for the Home. Though he never practised as an architect, d never built a house, yet it might almost be said that all his life was doing nothing else. Speaking of a lecture he was preparing on e prospects of architecture in modern civilisation he once wrote at the subject " seems to me the most serious that a man can think of ; 'tis no less than the chances of a calm, dignified and therefore happy for the mass of mankind." The house is the material framework the home and nothing can recompense a man, still less a woman, a sordid, overcrowded, unhealthy home. The physical, moral, and ritual degradation caused by bad housing is writ large upon the ole fabric of modern civilisation. " To him," says his biographer, he man lived in the house almost as the soul lives in the body. e degradation of architecture and of its subservient arts of decora- n was at once the cause and the effect of the whole degradation of man life."[1] He was never weary of insisting upon the importance of ing in beautiful surroundings, and equally insistent that such beauty ould be and could be made possible for everyone. " Have nothing your houses that you do not know to be useful or believe to be autiful," was his fundamental maxim. There are few houses still, d there were even fewer in Morris's day, where the application of that e would not work wonders. The accumulation of useless and usually ly furniture and ornament is a vice of all classes and dulls the very se of beauty. By beauty Morris meant something very different m luxury : only one feature of civilisation moved him to more sorrow d wrath than did the housing of the poor, and that was the housing the rich. Vulgarity in furniture was to him a symptom of a wrong

[1] J. W. Mackail, *William Morris*, II, 67.

state of mind. "A society which worships riches will express its idolatry even in its table legs and chandeliers."[1] He was once contemptuously described as a poetic upholsterer. Morris welcomed the phrase. He thought that upholstery and furniture should be poetical and that they ought to be. In his vision of the future he foreshadowed and helped to create the modern Town Planning and Garden Cities Movement. "I want neither the towns to be appendages of the country, nor the country of the town: I want the town to be impregnated with the beauty of the country and the country with the intellectual and vivid life of the town. I want every homestead to be clean and orderly and tidy; a lovely house surrounded by acres and acres of garden. On the other hand I want the town to be clean orderly and tidy; in short a garden with beautiful houses in it. Clearly if I don't wish this I must be a fool or a dullard; but I do more—I claim it as the due heritage of the latter ages of the world which have subdued nature, and can have it for the asking."[2]

Morris began with his own home. When he married he determined to create a house which should exemplify his ideals. When it was built he set about furnishing it, only to find that he could get nothing in the shops which he would allow inside its doors. So he began to design and to get his friends to design, his furniture. But he found it almost impossible even to get the articles made as he wanted them. Accordingly he determined to make them himself, and, with several friends including Rossetti, Maddox Brown and Burne Jones, he founded the firm of Morris, Marshall, Faulkner & Co., whose influence has affected all the domestic arts of the Western world.

The story of the progress of the business through its early struggles to commercial success is fascinating, and in them all Morris was the moving spirit. The first circular of the firm insisted upon the necessity of the co-operation of the artist and the workman, that indeed the two must become one. "From the first," wrote Rossetti, "the firm turned out whatever anyone wanted in the way of decorative materia — architectural adjuncts, furniture, tapestries, embroideries, stained glass, wall papers and what not. The goods were first rate, the art and the workmanship excellent, the prices high . . . You could have the things such as the firm chose that they should be, or you could do without them . . . There was no compromise. Morris, as senior partner, laid down the law and all his clients had to bend or break." Morris had a ferocious temper, and he sometimes visited it on customers who wished to insist upon what he considered inartistic and unworthy. He listened with growing impatience on one occasion to a wealthy lady client who was criticising some of his colour schemes and at last burst out, as he turned away in disgust, "If you want dirt you can find plenty of it in the street outside."

[1] Clutton Brock, *William Morris*, 63.

[2] Mackail, II, 321.

Morris was not only the manager, giving orders ; he was the working eman. He said in a letter to a friend that he had become " a master isan, if I may claim that dignity." To each industry in turn he gave undivided attention, studying not only design but materials and ecution. He spent days designing wall papers and chintzes and vising the best methods of printing them. " I am trying to learn I can about dyeing, even the handiwork of it, which is simple enough ; t like many other simple things contains matters in it that one uld not think of unless one were told. Besides my business of seeing the cotton printing I am working in the dye-house in sabots and blouse tty much all day long." He not only became an expert dyer : he rked for days at the loom and re-invented the lost art of tapestry aving. And all the while he kept writing poetry, with time to spare fun and holidays and friendship. He had found work to do that was rth doing, and he rejoiced with all his soul in the doing of it. Though ancial success came, he carried on the business not because he wished make money, but because he wished to make the things he nufactured.

Here we arrive at the second of the great principles on which rris's whole philosophy was founded—the first being his love for the me—namely, that the root of all our troubles and the hope of our ure lay in men's attitude to work. He insisted that the doing of a ce of work well for its own sake, and finding pleasure in the doing of was at once the secret of true living and of true art. The essential n of commerce should be the making of goods and not the making profit for the manufacturer on the one hand, or the finding of ployment for the working classes on the other. Morris recognised essential distinction between the artist and the workman. Until ists were workmen and workmen artists no living art could exist. was full of scorn for " the quasi-artistic members of the middle sses," who propounded schemes for producing art without realising t the roots of art were gone. Art for him did not mean merely nting and sculpture, but any work which a workman does with love his job. Art is man's expression of his joy in labour, and Morris ieved this joy in labour to be the thing best worth having in life. t is right and necessary," he insisted, " that all men should have rk of itself pleasant to do ; nay more, work done without pleasure however one may turn it, not real work at all, but useless and grading toil. . . . No work which cannot be done with pleasure he doing is worth doing." Speaking once of the depravity visible he faces, manners and speech of the holiday crowds that went past home at Hammersmith, he blamed their brutality upon the life y had to lead. " I know by my own feelings and desires what these n want, what would have saved them from this lowest depth of agery : employment which would foster their self-respect and win ise and sympathy of their fellows, and dwellings which they could

come to with pleasure, surroundings which would soothe and elevate them ; reasonable labour, reasonable rest." In a civilised community the reward of the worker should be just which Morris claimed for himself : " Money enough to keep him from fear of want and degradation for him and his ; leisure enough from bread-earning work (even though it be pleasant to him) to give him time to read and think and connect his own life with the life of the great world ; work enough of the kind aforesaid and praise of it, and encouragement enough to make him feel good friends with his fellows ; and lastly (not least, for 'tis verily part of the bargain) his own due share of art, the chief part of which will be a dwelling that does not lack the beauty which Nature would freely allow it, if our own perversity did not turn Nature out of doors." " It cannot be too often repeated that the true incentive to useful and happy labour is and must be pleasure in the work itself." " That simple sentence," writes Mr. Mackail, " contains the sum of his belief in politics, in economics, in art."[1]

But when Morris looked at society and the work-a-day life of men, he found it as far from expressing his ideal as men's houses were. " It may well be a burden to the conscience of an honest man who lives a more manlike life to think of the innumerable lives which are spent in toil unrelieved by hope and uncheered by praise ; men who might as well, for all the good they are doing their neighbours by their work, be turning a crank with nothing at the end of it . . . Over and over again have I asked myself why should not my lot be the common lot ? My work is simple work enough ; much of it, nor that the least pleasant, any man of decent intelligence could do if he could but get to care about the work and its results. Indeed I have been ashamed when I have thought of the contrast between my happy working hours and the unpraised unrewarded monotonous drudgery which most men are condemned to. Nothing shall convince me that such labour as this is good or necessary to civilisation."

It was not poverty that made Morris rebel, so much as the work that men had to do. He wanted far more than a re-distribution of wealth. If extreme poverty and extreme riches had been abolished and men still worked at the same tasks and in the same fashion as they did before, Morris would have felt that little progress had been made. " Men did what was not worth doing so that they might live ; and lived so that they might do what was not worth doing."[2] Such futility grated on his soul. How could men live manly lives under such conditions ? " If I were to work ten hours a day at work I despised and hated I should spend my leisure, I hope, in political agitation, but I fear in drinking."

He could not feel that all this was a matter of indifference to him merely because his own lot in life was pleasant. The burden on his conscience became heavier. " Do you know, when I see a poor devil drunk and brutal I always feel, quite apart from my æsthetical

[1] Mackail, II, 257. [2] A. Clutton Brock.

rceptions, a sort of shame, as if I myself had some hand in it." And m all the beauty there was in the world the mass of men were ıt out.

> " The singers have sung and the builders have builded,
> The painters have fashioned their tales of delight ;
> For what and for whom hath the world's book been gilded,
> When all is for these but the blackness of night ? "

So there fell upon his ear " with ever increasing urgency the cry a bewildered and unhappy people,"[1] and in the hope that he might something to redeem them he gave up ease and leisure and much what made life most desirable to him. He became a rebel against iety not because of his own unhappiness, but because others could t share the happiness that was his. His own comfort and joy came intolerable to him.

Mr. Clutton Brock has drawn an interesting parallel between e careers of Ruskin and Morris. The badness of the building and plied art of his time distressed Ruskin because art was not to him a perfluity which men could have or not as they chose, a pleasant frill on the substance of life. It was a quality of everything that men de, and it was good or bad according to the goodness or badness of e workers. So from being a critic of art, Ruskin became a critic society ; " after writing about old buildings and modern painters, wrote about political economy, about the order and disorder of the iety which produced all the ugliness of his own time . . . Ruskin turned from the criticism of works of art to the criticism of iety, so William Morris turned from the making of works of art to effort to re-make society."[2] Because he was an artist, Morris was ven to become a social reformer.

So in the autumn of 1882 Morris, now 48 years of age, joined the mocratic Federation (afterwards the Social Democratic Federation l later the British Socialist Party). As in his craftsmanship so in politics he threw himself wholeheartedly into the business of paganda. He tried to study Marx. He wrote numerous socialist cts, articles and poems. He edited and financed socialist papers, nt hours in committee, addressed all kinds of audiences—in halls l backrooms and at street corners. Much of this—and especially e speaking, which he never liked and for which he had no gift—went lly against the grain. Even more distasteful were the internal sensions and jealousies of socialist politics into which he was drawn. t he felt like Paul that he had a message which must be voiced : Woe is me if I preach not the Gospel." He sacrificed health and sure and interests and put his hand deeply into his pocket. He d most of his valuable and well-loved books for the funds of the deration. To tell the story would take long and serve little purpose, t it is worth while to try to understand his thoughts and feelings.

[1] Mackail, II, 32. [2] Clutton Brock, 14f.

His decisive action of course reflected itself at once in all his utterances. He lectured on " Art, Wealth and Riches " in Manchester soon after joining the Federation, and used the occasion to preach socialism, to the anger of his audience. They were prepared to hear him on art, but this was another matter all together. " No," replied Morris, " I specially wished to point out that the question of popular art was a social question, involving the happiness or misery of the greater part of the community. The absence of popular art from modern times is more disquieting and grievous to bear for this reason than for any other, that it betokens that fatal division of men into the cultivated and the degraded classes which competitive commerce has bred and fosters ; popular art has no chance of a healthy life, or indeed of a life at all, till we are on the way to fill up this terrible gulf between riches and poverty. . . . What business have we with art at all unless all can share it ? "

He was impatient with Radicals who were concerned, he thought, merely with political change, while accepting the existing order of society. It seemed to him that the whole basis of society and its contrasts of rich and poor were incurably vicious. " All political change seems to me useful now as making it possible to get the social one." " I can see no use in people having political freedom unless they use it as an instrument for leading reasonable and manlike lives ; there is no good even in education, if when they are educated people have only slavish work to do, and have to live lives too much beset with sordid anxiety for them to be able to think and feel with the more fortunate people who produce art and poetry and great thoughts. This release from slavery, it is clear, cannot come to people so long as they are subjected to the bare subsistence wages which are a necessity of competitive commerce." For state socialism as a political system he had little use either, believing that it was not nearly fundamental enough. Drastic change was necessary and drastic action to secure it. He often declared that he had no interest in any kind of politics but revolutionary politics. " The contrasts of rich and poor," he wrote to a friend, " are unendurable and ought not to be endured by either rich or poor. Now it seems to me that feeling this I am bound to act for the destruction of the system which seems to me mere oppression and destruction. Such a system can only be destroyed by the united discontent of numbers ; isolated acts of a few persons of the middle and upper classes seeming to me quite powerless against it : in other words the antagonism of classes which the system has bred is the natural and necessary instrument for its destruction." His theories as to social structure are perhaps hardly worth detailed examination. Apparently he wanted " a federation of communities holding wealth in common ; " *News from Nowhere* is an imaginative picture of his ideal. He was not a political thinker but a prophet.

His faith was that if only men had the right ideals they would soon

iscover ways and means to achieve them. " Our business is the aking of socialists, *i.e.*, convincing people that socialism is good for hem and is possible. When we have enough people of that way of hinking they will find out what action is necessary for putting their rinciples in practice. Therefore, I say, make socialists. We ocialists can do nothing else that is useful." Education was what as needed, the inculcation of new ideals. Only a change of heart ould bring about his ideal society. Men must have new values and ew standards of life. " Fellowship is life," he preached through the ps of John Ball, " and lack of fellowship is death." He believed that nen could redeem society if they wanted to : that the present order ith its injustice and oppression was evil and unnecessary and could e done away. He wanted to arouse and focus the discontent of the nasses, and he saw, as prophets are apt to do, the revolution he desired ear at hand. The task of socialists was so to work as to make the hange come with as little confusion and suffering as might be. Education towards revolution seems to me to express in three words hat our policy should be." He stood aloof from parliamentarians on he one hand and from anarchists who believed in immediate bombs nd barricades on the other.

He found few to stand by him in his policy. Eventually he had o resign from the Federation, which soon after collapsed. Undeterred Morris founded another, The Hammersmith Socialist Society, which ever had a large membership. His enthusiasm for the cause never elaxed, but he came to feel that the active work of propaganda was nsuited to his powers, and his health also began to fail. For the ast seven years of his life he withdrew from its stress and turmoil, hough he still lectured and wrote for his social ideals.

His last great activity was found in the new craft to which he now urned his hand, that of printing. Though books play so great a part modern life there are unhappily few who think of printing as more han a means of multiplying copies, or see beauty in a well printed page r a seemly binding. Yet a beautiful readable type printed with proper nargins on good paper provides the only fit setting for worthy prose r verse. The beauty of good printing does not lie in added ornaments r designs but in the printing itself, in the performing well of the function f printing, the clear readable reproduction of the author's message. By the type faces he designed and the books turned out by his Kelmscott Press, Morris did much to contribute to the higher standard of printing which is happily common to-day.

How shall one attempt to sum up such a man ? If the sketch of is doings and thoughts here attempted has failed to conjure up his portrait no concluding paragraph can hope to succeed. He was a emarkable combination of the seer, " the dreamer of dreams "—as e described himself—and the man of action overflowing with practical nergy. Whatever may be thought of his political schemes his dreams

still live, and by capturing the hearts of men they have contributed and will still contribute to weaving the substance of the world to be. But his practical activities, too, have played a great part in re-moulding the life of the world, and many of us in these days enjoy the benefits of his labour without knowing whence they come. The amount of work he did in literature, in art, in politics was enough to fill the lives of several ordinary men. His super-abundant creative energy was ever on the search for new tasks. No sooner had he mastered one craft than he passed on to another. His wholeheartedness in the task of the moment was manifest, but all his tasks were part of the main purpose of his life—the building of a commonwealth of free, healthy, happy comrades. He had his faults of vision and temper, as who has not, but his life's aim was fundamentally unselfish, and to it he gave himself and all he had unsparingly. " I have no hesitation in saying," wrote his family doctor, " that he died a victim to his enthusiasm for spreading the principles of socialism." " The disease," said another doctor who attended him at the end, " is simply being William Morris and having done more work than most ten men."

He died on October 3rd, 1896, at the age of 63. His body was buried in the little churchyard at Kelmscott, carried there by a farm wagon driven by a countryman.

There is little in his writings about religious belief. He was more reticient than most men about such questions. But who can doubt that he was one who set first the Kingdom of God and His righteousness. I can picture to myself his surprise at his welcome in the celestial city. " Lord," he would say, " when saw I thee in prison and came unto thee ? " And the King would make answer, " Inasmuch as ye sought to free these my brethren, ye did it unto me."

HUGH MARTIN.

TERTULLIAN.

A Study in Personal Religion.

THE seven North African writers beginning with Tertullian and ending with Augustine—Tertullian, Minucius Felix (possibly), Cyprian, Commodianus, Arnobius, Lactantius, and Augustine—form a remarkable group, perhaps the most remarkable geographical group of Christian writers in pre-Reformation times. In the Patristic period Antioch and Alexandria are the only possible rivals, and they represent schools rather than geographical areas. The resemblances, for example, between Clement and Origen were due to academic training rather than to birth or national temperament. The North Africans on the contrary did not belong to a school but to a district, possibly to a race; or though we may not be able to prove Punic parentage, the Semitic strain seems to be there. It may not be evident in a polished writer like Minucius Felix, but it is fairly clear in most of the others, and not the least in the case of Tertullian, who occupies a place in the West in some ways similar to that of the Assyrian Apologist Tatian in the East.

But racial affinities, if present, were not the only ones. Though the North Africans were not the product of a theological school they were united by a common culture. They were all well-educated men, and men educated in the same kind of way. They had all been lawyers or teachers of rhetoric. They were also all converts from Paganism, sons of heathen parents and most probably brought up in the faith of their fathers. In the case of Augustine there was one Christian parent, but Monnica did not secure her son's baptism in infancy. In the case of the other six both parents seem to have been heathen. It is curious that not one of them was a young convert. Adolescence was apparently not the period of conversion in North Africa. Tertullian may have been anything from thirty to forty-five when he was converted. Minucius had been a pagan "a long time," he tells us, before he became a Christian. Cyprian, according to his biographer Pontius, appears to have been in middle life when he was converted. Commodianus says that he perversely delayed becoming a Christian and wandered a long time in error." Arnobius was sixty years of age when he became a convert, and in order, it is said, to convince his bishop of his sincerity, wrote his Apology. Lactantius may have been forty. Augustine was thirty-two. It does not appear that there is a clear case of conversion before thirty, and perhaps forty or forty-five is near the average.

If we had sufficient information it might be profitable to ask whether the initial Christian experience of conversion meant the same to each

of these men. They certainly did not all think alike after they became Christians. But that some change took place is evident. They broke away more or less completely but decisively from past ideas, habits, and surroundings. They all regarded Christianity as a new way of life, and their willingness to suffer for their new-found faith, in the case of some at least of them, is a guarantee of sincerity.

Of the seven Tertullian was one of the most remarkable. But there are three obstacles in the way of an intelligent and sympathetic understanding of his religious experience. (1) He belongs to the old world, which we have left behind ; (2) he was nearly always on the war-path ; (3) we know little of his life.

(1) He belongs to the old world. In that respect he is much more than two hundred years older than Augustine, the last of the African group, and so less easy to understand. German, English, and French critics have all noticed the difference, in speaking of Augustine as " the first modern man," " the prophet of personality," and " the first Christian moralist." Yet it is Tertullian who is justly regarded as the Father of Latin Christianity.

(2) He was nearly always dressed in paint and feathers. The Tertullian we know was almost always attacking some one. In writing his Apologies he attacks the heathen—heathen intolerance, inconsistency, folly and vice, heathen learning, philosophy and philosophers. Or it is the Jews. Or again it is the heretics like Marcion, Hermogenes, Praxeas, and the Valentinians. Or again it is the Catholics or Psychics for their worldliness, gluttony and " adultery." The real Tertullian is partly hidden behind the controversialist, and the fact that he quotes more than four thousand texts from Scripture does not necessarily make him a New Testament Saint.

(3) We know very little of his life. There is practically no contemporary evidence beyond his own writing. Cyprian forty years later calls him " Master," but does not supply us with anecdotes. Even fourth century evidence is very meagre. History and legend have preserved hardly any incident that throws light upon his character, unless we acccept the surmise of Jerome that he was embittered by the arrogance of the Roman clergy. If he had died a Catholic legend might have been more in evidence. As it is, there is nothing that reveals him except his writings.

Two or three facts however can be gathered from these writings and from the scanty evidence of later times. As his father was a centurion it is probable that he was brought up as a soldier's son, and that his early environment and training left their marks upon him. His youthful ideals of obedience to authority and endurance of hardship never left him. When he became a Christian he became a soldier of Christ. Baptism was enrolment in the army of Christ. Christians were " God's military." As he belonged to a soldier's home, it is quite likely that also he was initiated into the cult of Mithras, which was

re-eminently a soldier's religion and popular in North Africa—a view aken by a recent writer on the Western Christianity, M. Labriolle. f so he found much in it that suited his natural temperament. He ertainly makes allusions to Mithraism in his writings. He tells us of he ritual of signing the soldiers of Mithras on the forehead, and there s an obscure reference in the *De Praescriptione* to another part of the itual, which seems to mean that the soldier of Mithras was symbolically illed and presented with a crown of martyrdom. This fact is given s a reminiscence.

When Tertullian became dissatisfied with Mithraism it was probably rom the same reason as later when he left the Catholic Church. What e saw and heard did not satisfy his enthusiastic truth-loving nature. t was not real enough. Scenic representations, however imposing, erformed in subterranean temples, were remote from life, artificial, npractical, a mere playing at religion. Like the plays of the circus gainst which later he so eloquently spoke, they excited the emotions ithout satisfying them. They were a species of adultery: for "all nat is unreal" he said, "is adultery."

But Tertullian had been a lawyer as well as a soldier, and the ndications of this are plain throughout his writings. His mind was ssentially legal, his manner that of a clever, pugnacious advocate, rying to persuade, convince, browbeat, silence, or outwit as the case ight require. Whether Roman law proved in any way to be the choolmaster to bring Tertullian to Christ, or not, it did much to etermine his conception of Christianity. The religion of Jesus Christ emed to him a new law and a new discipline.

Tertullian also had considerable knowledge of literature, science, d, especially, philosophy. The contempt he so often expresses for hilosophy and philosophers was not due to ignorance. Nor was it ue to lack of philosophical aptitude. Ritter, in his *History of Philo-phy*, says that Tertullian possessed "a more philosophical mind than icero or Seneca or any previous Latin writer." So the soldier, the dvocate, and the philosopher met in him.

The kind of life he lived before his conversion was probably that of sensuous and impulsive Carthaginian. The excessive value that he ts upon the flesh in his writings was due to an unusually vivid xperience of its power for evil. He fought a life-long battle against he flesh, and once at least he seems to acknowledge that Plato was not together wrong in speaking of it as the prison-house of the soul. ut as a rule he glories in the conflict, and exults not simply over his e, but in his foe. The flesh is a very noble adversary, a holy Satan, the queen of the creation of God." It was fashioned by the Divine reator with His own hands, and in His own image, and will therefore se again. It is even "the priestess of His religion and the sister of is Christ." Looking back to his unregenerate days he confesses at he was then an adulterer. How much this means we cannot

tell. When he wrote those words he believed that second marriages were adulterous. And before he wrote them—that is before he became a Montanist—he had already described his relations with his own wife as "voluptuous disgrace." But the more usual and literal interpretation may be correct. His youth may have been stained by sins of the flesh.

Now what was it that produced a change in his life, and what was the nature of the change? He has not described his own experience directly, but a man like Tertullian, so passionate and frank, was always revealing himself. If he lays great stress on any of the evidences or characteristic features of Christianity it may very well be because he himself had found them the most impressive and convincing.

The passionate and restless Tertullian was attracted by the promise of rest held out in the Gospel. He sought, what Augustine apparently found in fuller measure, the peace of God. Like Augustine he met nowhere among the philosophers one who said, "Come unto me, all ye that labour and are heavy-laden and I will give you rest." The pain of conflict and the sense of failure meet us again and again. In the *Apology* he speaks of being urged on by a sense of impending torments to gain a blameless life. In the *De Pœnitentia* he describes himself as a sinner of every hue and born for nothing but repentance. In the *De Patientia* he acknowledges how impudent it was for him, a man of no goodness and quite unfit for the practice of patience to write a book on such a subject. In the *De Cultu Feminarum*, where he exhorts women to abjure their love of ornamentation and their desire to please by personal grace and charm and follow after modesty, he uses of himself the double superlative "postremissimus," one degree lower than the Apostle's "less than the least of all saints." In the *De Baptismo* he requests the newly baptised, when they are praying for themselves, to remember "Tertullian the sinner." But one hesitates, looking simply at his writings, to affirm that Tertullian found the rest which he sought. He believed that the secret was to be discovered in Christianity, and so sure was he that he made a great renunciation and began to attack with the utmost vehemence the old order in which he had been brought up. In the *Ad Nationes* he declares that he has definitely set himself against tradition and custom, laws and precedents, reasonings and prodigies, and everything that made up "the false system of your gods." This looks like a clean break with the past. The false system was discarded and a new system was accepted. But how far was Tertullian changed by transferring his allegiance and his advocacy from one system to another? That is what we should like to know. Was the man who counselled blind obedience to authority, unreasoning faith in the Christian's God, the non-suiting of heretics *a limine*, and submission to Christianity, as a rule necessarily more religious or more Christian than when he walked in the light of his pagan ancestry? And when the second violent change took place

nd he broke away from the Catholic system as not being severe and gid enough, and thought of the Holy Spirit as a more exacting law-iver and maker of more painful yokes, was he getting nearer to the eligion of the New Testament ?

The false system of the pagan gods had in part been "consolidated" y miracles and prodigies. Was it otherwise with the Christian system s conceived by Tertullian the Catholic or Tertullian the Montanist? he central facts of the Apostolic Gospel, the death and resurrection f Jesus Christ, were regarded by him as prodigies. We must believe hat the Son of God died because it is absurd, that He rose again because is impossible. Tertullian does not show any appreciation of the noral fitness and efficacy of the death of Jesus Christ for human sin. he Resurrection is a portent rather than an act of God for man's ustification, an event which revolutionised men's conception of the noral universe.

When in speaking of the resurrection of the flesh Tertullian finds onfirmation of his faith in the fact that birds of Arabia are sure of a esurrection, he may be no worse than Tacitus, who accepts the legend f the Phœnix, but he is still living in the same kind of world. Or hen he tells us that at the prayer of invocation an angel descends nd communicates medicinal properties to the waters of baptism so nat they have power to sanctify the flesh—though happily he does not scribe to the material element the power to cleanse the conscience—e may have been neither better nor worse than others who believed nat typhoid and hydrophobia or such like evils were due to the nfluence of demons on the waters.

One prodigy which Tertullian regarded as very important for the pport of the true system of prophecy was the appearance of a city the sky early every morning for forty days during the expedition of verus against the Parthians. It was seen in Judæa and both heathens nd Christians testified to the reality of the vision. The miracles hich appealed most to Tertullian in his earlier days, and which robably had something to do with his acceptance of Christianity, ere, however, the exorcisms of the Christians. Like the rest of the eathen, Tertullian believed in demons of wonderful fineness of naterial structure, who had access to soul and body. They were ossessed of wings which enabled them to move with surprising apidity from one place to another. Sometimes they professed to be ods, but when challenged by the Christians in the name of Christ nd terrified by the prospects of the fires of hell, they confessed that ney were only poor devils, and came out of their victims. Tertullian onvinced himself that these confessions of the reputed deities were enuine and says "in giving full credence to them, we are led to elieve in Christ."

The Old Testament scriptures probably also had something to do ith Tertullian's conversion, for he held that whoever studied them

diligently would be compelled to believe in Christ. But the deaths of the martyrs very likely appealed even more strongly to him. The powerful letter, *Ad Scapulam*, ends on a note of genuine personal conviction, as he sees the Christian community rising from its repeated disasters and by its patient endurance of wrong challenging attention and winning the belief of all who enquired into the meaning of this new thing.

And so Tertullian threw in his lot with the Christians. They, or at least some of them, were terribly in earnest, masters of themselves, proof against the allurement, scorn and fashion of the world, despising the voluptuous excitement of the circus and amphitheatres, even welcoming ridicule, privation, imprisonment, tortures and death, loving those who persecuted them and praying for those who despitefully used them. That was the company he wished to join ; there, if anywhere, he would find rest unto his soul. The Master of this grace and discipline was Jesus Christ, who was about to come again in all the glory of Deity unveiled. Then, if not now, he would be satisfied. The world was passing away. " There is nothing eternal till after the resurrection." Then there would be everlasting blessedness for the persecuted and endless woe for the persecutors. Like the legendary Christopher, he would serve none but the strongest. For such an one as Jesus had shown Himself to be in life and in death, in the creation of a new race of men strong enough to defy the pride and power of all the Cæsars, Tertullian thought he would like to suffer and to die. So his *Apology* to the Roman Emperor becomes a challenge and a confession.

But was there nothing eternal till after the resurrection ? In his *Apology* he says that the only great concern the Christian has in this life is to get as quickly out of it as possible. In another Pre-Montanist writing he speaks to his wife of the bitter pleasure of children, and asks why Christians should wish to have them, when they themselves desire to leave the world as soon as possible and send their children to glory first. Jesus Christ had condemned marrying and buying as two chief vices of the flesh, and of the world. Here as elsewhere the opponent of Marcion was more than half a disciple, as is usually the case with the bitterest controversialists. The longest treatise of Tertullian was directed against a man who had similar sentiments to his own. Theoretically there was a difference. Tertullian did not really believe that marriage once in his life-time was wrong for the Christian, if he married in the Lord. But it was a lower condition, a distraction and temptation. There were quite enough human beings in the world. Virginity is a grace ; the continence of a widow, who does not re-marry, is only a virtue. Christian husband and Christian wife are heirs together of the grace of God. Let them read the Scriptures together. Let them pray. Their home is a temple of the Lord, for " where two are, there withal is He Himself."

And so with all the goods of this our earthly life. The Christian may lawfully enjoy them. But they are there to test him. He must look steadily at them, see that they are good, thank God for them, and prove his Christianity by turning away from them and choosing a more excellent way. There is no ennobling power in the love of Christ to transform and exalt the earthly. The Christian has even now more exquisite pleasure than these could bring, the peace of God, knowledge of the truth, the forgiveness of sin, a pure conscience, a contented mind, freedom from the fear of death, true liberty, distaste for pleasure itself, contempt for all that the world can offer, the power to trample upon the gods of the nations, to cast out evil spirits, to heal the sick, to live for God ; and a little beyond, at the fast-approaching advent of the Lord, a more glorious spectacle than ever burst upon the eyes of the pleasure-loving crowds in a Roman Amphitheatre, for kings and governors, philosophers and poets, will then be seen writhing in anguish in the fiery billows of hell. Here the Christian athlete and the cynic are struggling for the mastery, and to some it will seem as if the cynic had triumphed.

In a work like that on prayer we should expect to see something more of the religious experience of Tertullian. In it he commends worship in spirit and in truth. The grace of God has made all things new, but it is rather by repairing than by re-creating and transforming. The Gospel, of which the Lord's Prayer may be regarded as an epitome, is added to what has gone before. As he meditates on this prayer, the Fatherhood of God ceases to be a mere dogma, and the filial spirit is regarded as the true spirit of prayer. But even here Tertullian finds it hard to realise the Apostolic teaching regarding the soul's relation to God in Christ. The value of free, unfettered, joyous prayer is insisted on, but there is also a disposition to magnify prayer as a work and satisfaction for sin, and the statement that prayer has no grace to ward off any sense of suffering is stoical rather than Christian.

The mercantile view of salvation is, however, clearer in other works, as in the *De Pœnitentia*, where repentance is regarded as the price of the heavenly merchandise. And there are other instances. The martyr obtains complete forgiveness from God in exchange for his blood, as we read in the *Apology*. In the *De Anima* the martyr's blood is the only key that unlocks the door of Paradise. And the later attempts of Tertullian to limit the grace of Jesus Christ to some sins and to some sinners are from the point of view of evangelical Christianity very dreary and painful reading. The re-action of all this severity and censoriousness on his own personal religion must have been disastrous. He came very near to making himself what Madame Guyon longed to be and tortured herself into becoming—" a martyr of the Holy Spirit." The martyrs of Jesus Christ, she said, were glorious martyrs, because He had borne all the ignominy and shame. But the martyrs of the Holy Spirit have to drink to its dregs the cup of Christ's desolation and

shame, a martyrdom most horrible and most cruel of all, the consummation of all martyrdoms.

The failure of Tertullian was due primarily to his imperfect appreciation of the Gospel, and secondarily to the extraordinary character of his natural gifts. He had in an unusual degree the vehemence, the narrowness, the power of seeing only one thing at a time, the sensuousness and credulity that Semitic students like Professor J. F. McCurdy have found to be characteristic of Semite peoples. His imagination was vivid but unsympathetic ; his feeling after the supernatural intensely acute but imperfectly moralised. His God sometimes seems more like Allah than Jehovah. His Roman education could do little to correct these powerful Semitic traits, and Mithraism was no adequate counterpoise. Those who hold that conversion does not completely change a man's outlook and disposition might imagine that if Tertullian had sat at the feet of Gamaliel he would have become a second Apostle to the Gentiles. But the higher Jewish training had not preceded his conversion, even if that conversion could be compared with the conversion of Saul of Tarsus. Instead of becoming an Apostle, Tertullian became the Father of Latin Christianity, a Montanist prophet, and, in some important respects, a precursor of Mohammed.

Finally we may ask what Tertullian the philosopher regarded as a valid religious experience. On this question his opinions were freely expressed. He held the Cyrenaic theory that all knowledge starts from individual sense impressions, and argued strenuously against the Platonic theory of ideas and the Platonic disparagement of the senses. One of the errors of the Valentinians was that they spoke of the five senses as the five foolish virgins. There is no real difference between the processes of sensation and understanding. The objects touched by the understanding or intellect are of a higher rank than those touched by the senses, but the superiority is only in the objects, not in the discerning faculties.

Applying this theory to the highest of all objects, God, who was regarded by Tertullian as the highest corporeity, we see the dignity Tertullian described to sensible apprehension. God acts upon the souls of men just in the same way as light acts upon the optic nerve or sound upon the ear. The difference is in the object, not in the process. Spiritual things are not spiritually or morally discerned. The intellect may " touch " God. There is no question of a human spirit distinct from the sensuously-perceiving soul.

At birth the soul is enslaved by an evil spirit or demon, but not wholly corrupted. It can within limits discern the truth about God and about itself. But it finds the flesh an unruly servant—and feels itself moreover in the grip of an evil spirit. At its second birth it is laid hold of by another foreign influence stronger than the first, the Spirit of God or the Holy Spirit, and becoming united with His Spirit

rrenders the flesh as a marriage portion to God. The man, body
d soul, thus becomes one spirit with the Holy Ghost.

Tertullian is very insistent on the fact that the sensuously-
nstituted soul, even in its enslaved condition, is rational. It is not
mposed, as Plato thought, of rational and irrational parts. It is
nature rational, and sin has only impaired, not destroyed, its
tionality. On occasions it is seen how eminently rational the soul
ally is. It is indeed naturally Christian. He wrote a short treatise
prove this, and returns again and again to the subject in the *Apology*,
e *De Carne Christi*, the *De Resurrectione Carnis*, and the *De Anima*.
ie soul, before enlightened by Christ, knew itself to be a soul and
mmortal, and knew also that there was a God and that He was good.
is testimony of the soul was given the world over, whenever it was
lowed to speak, or spoke spontaneously. It was seen in the thought-
ss but true expressions and exclamations of all sorts of persons. It
rang from what the Stoics called a common-sense. It arose
dependently of experience and prior to all reasoning. The experience
life and the reasonings of the philosophers dulled the sense. It must
the unconscious and utterly spontaneous utterance of the soul.
hen the words "good God" or (shall we add?) an involuntary
damn" escaped the lips, these testimonies were more valuable than
the reasonings of the philosophers, who as a rule could not see
raight in front of their own eyes. It is the unconscious that counts.
t the psycho-analysts take note.

So Tertullian strongly discounts the testimony of Socrates.
nfronted by death he was in too unusual and agitated a mood to
ar the voice of common-sense. He could not help reflecting. He
ld not help adopting a pose. He was moved by unusual emotions,
if by a supreme effort he was able to suppress them, the soul must
ve been agitated by the very effort to suppress emotion. If the
aving for pity is unthinkable in such a glorious creature, was there
t a feeling of resentment and indignation? And what is the worth
a testimony to immortality based on the sense of personal wrong
d injustice? This was not the testimony of the soul naturally
ristian, but rather the testimony of a demon. It was quite unlike
e unconscious exclamations of the simple-minded. It was also some-
ing very different from the testimony of the Holy Spirit, who spake
rough the Christian martyrs in the hour of death. For how different
eir conduct was! There was no assumed equanimity in their case,
argumentation, no inconsistency such as sacrificing cocks to
sculapius. The peace of God was in their hearts. For truth,
rtullian continues, cannot be discovered without God, nor God known
thout Christ, nor Christ without the enlightenment of the Holy
irit; and the Holy Spirit is not given apart from faith. So Socrates
as certainly moved by another spirit.

But here, in these last sentences, it is Tertullian the lawyer rather

than Tertullian the philosopher who is speaking. Generally he contends for a valid knowledge of God apart from Christ's special revelation. But it is knowledge in Hume's sense, dependent on sensation and limited to momentary sentience. In seeking to champion the experimental method both Tertullian and Hume really degraded experience. In this sensationalistic philosophy revelation is regarded as a flash of lightning, it may be from another world, or it may be from this, but it is simply apprehended by the senses. Experience in the wider sense of history, rational reflection, moral discernment, and personal communion is excluded. The Montanist sister of whom Tertullian spoke saw the soul; Hume denied its existence. They were alike in this, that they pinned their faith to the testimony of the senses.

H. H. Scullard.

SOME MEMORIES OF A BURSAR.

earliest memories cluster round certain well-loved manses in the ssex of Thomas Hardy. When I was born my father was minister Maiden Newton, Dorset, and across the bare and bleak hills in a uded valley my grandfather was at the time minister at Sydling Nicholas, with which was combined the pastoral charge of the gregational Church at Cerne Abbas (Hardy's Abbot's Cernel). s a land well-known to Hardy and over it he has cast the spell of genius. No one—unless it be William Barnes, the Dorset poet—fully realises and interprets the Wessex folk—their life and their rests. And yet—in spite of the recent assertion on the authority he late Sir Robertson Nicoll that at one time Hardy was thinking he Free Church ministry—it is true to say that Hardy lacks any perception of the deep and intense reality of the spiritual life of ny Wessex men and women as expressed in its small and often ised Nonconformist chapels.

When I was born my father and my grandfather—both of whom been previously working in larger town churches—were devoting nselves to rural evangelisation with high spirit and much joy, and now how highly they honoured and esteemed the warm hearts and ple faith of those village folk amid the Dorset hills. Although in e days Dorset was still cut off from the more bustling and vigorous onal life it is a remarkable fact that our Congregational churches e served by ministers of unusually strong quality and character. phasis is laid on this point in the standard *History of the Dorset gregational Churches*,[1] and all my early memories bear witness to genuine intellectual alertness of our ministers and to the high cing which they usually maintained in their several localities. ong these I specially remember Benjamin Gray of Blandford (the r of the late Buchanan Gray, and a fellow-student of my father's); ert Ashton, who succeeded my grandfather at Weymouth; and nas Neave—that stalwart Scot—of Dorchester, who afterwards t out to New Zealand. From Maiden Newton had recently ng from very lowly origin Andrew Reed, the illustrious philan-pist and the father of Sir Charles Reed—whose family in later s have so greatly served our churches. My first nurse was a Mary d of that ilk. The Reeds in the previous generation had been a dy race, and were known as the "Newton Gospellers." Six of n—tall and brawny—had recently formed a very formidable body-rd for a certain aristocratic revivalist when he preached to a ile mob in the neighbouring town of Bridport.

[1] By the Revs. W. Densham and J. Ogle.

But after all my keenest early memories are of my grandfather manse at Sydling. There for several years I used to spend Christma My grandfather dwelt in a capacious and hospitable manse, with delightful garden. It was always a quaintly assorted but characterist gathering at Christmas. The central figure was the host—a gentlema of the old school, courtly and dignified, greatly loved and honoured b all. His brethren in the ministry nicknamed him "Goldsmith," t distinguish him from a friend and neighbour (the Rev. William Smit whom they called "Silversmith," because—as I am credibly informed- the former had more "golden lips"! All I know is that he had golden heart, and that throughout the whole countryside men spok of him and thought of him with love.

Into that haven there had drifted at eventide two aged ladie who gave a unique character to the household. The one, my gran father's mother, a woman of sturdy independence of outlook, wh shortly afterwards died at the age of ninety-nine, and the other, h blind sister, of almost equal age, widely known as Aunt Betsy, whos busy hands ceaselessly worked warm garments for the poor. In th long evenings spent around the Christmas fire, with its blazing Yu logs, these venerable figures always occupied capacious armchairs a either end of the semi-circle, entering with keen interest into all the tal and chatter of the younger folk, and enjoying my father's excelle reading of some fairy-tale by his friend, George MacDonald, or Dickens' *Christmas Carol*, which he had heard read by the auth himself. The rest of the party consisted mainly of my own parent and certain aunts and cousins, grave company for so young a chil Yet the joy of that simple life was great. Santa Claus and Fath Christmas were glad and great realities, nor shall I ever forget th solemn and mysterious awe which thrilled me at dead of night as th sweet music of the Christmas "waits" rose from the lawn beneat my bedroom window. Strange lights, reflected from the lanterns the singers, flitted about the room, and added to the first impression mystery. My grandfather, who was always an early riser, would te us at breakfast, with mild irony, that whilst the singing was qui delightful, he would rather not have missed some fine poultry from th henhouse!

On Christmas Day some of the party always went in the mornin to the venerable parish church and listened to the discourse of a typic Oxonian and Wykehamist parson of the old school, who rejoiced in th name of Tom Brown. He was on the most friendly terms with th Congregational minister and all his circle. After this Christmas mornin service he would stroll down the village street with his sons an daughter to the manse to pay his respects to the aged ladies there, an to join right heartily in the informal mid-day lunch. Later in th week he and his young people would return for a long evening, whe there would be all manner of excellent fun and music—Tom Brow

nself always eclipsing all others with some marvellous and unexpected nic song. Whilst hospitality reigned within that manse the humbler, or neighbours were never forgotten. There were also festive evenings other houses, to which we went—sometimes through snow and rm—with lanterns.

But through all the note of ministry was always clear and strenuous, d one finds one's-self continually asking to-day why more men who ve fought a good fight and weathered the fiercer storms of life do t spend some of their later years in the service of our rural churches.

Some boast of blue blood and some of Norman descent, but to me has always seemed quite sufficiently noble to be the son and grandson Independent ministers. In my case I realise my indebtedness to se two loyal and simple-hearted ministers. My great-grandfather me to London from Yorkshire towards the end of the eighteenth ntury—being, according to a persistent family tradition, the son of Anglican clergyman. He became in due course master of a furniture d upholstery business in South Audley Street, in the heart of Mayfair. rly in last century he sent my grandfather to the recently founded ll Hill School, and it was interesting to discover in more recent years at my wife's grandfather was there at the same time. We assume at they were friends! He used to tell a thrilling tale of a school utiny when the ringleaders were confined to a chamber at the top of e building, but managed to secure ample supplies from their nfederates below by pulling up baskets of food through the window. ter, after apprenticeship and training, he entered his father's siness and became a partner. Father and son were members of the urch which afterwards became Allen Street, Kensington, and I sess a letter from Dr. Leifchild, dated 1823, urgently requesting grandfather, then only twenty-four years old, to become a deacon. eir customers mainly belonged to the aristocratic class, and I used a child to be much interested in a volume of business letters, copied h exquisite care and delicate penmanship. Several of these letters re addressed to a foreign nobleman representing the Kingdom of rdinia at the Court of St. James's at the time, who obviously knew ter how to promise than to pay. My grandfather was favourably own to certain Evangelical ladies—probably customers of his m—who were greatly exercised about the spiritual destitution of ral England. He was taking an active share in church work and his oughts were turning to the ministry. He was introduced by these lies to the Vicar of Holton—a Mr. Latimer—who was anxious to cure a lay missioner for Wheatley, then an outlying part of the parish Holton, and not possessed of any church of its own. It was one of ose degraded villages in the neighbourhood of Oxford, where religious e was at its lowest ebb and where the inhabitants were demoralised constant incursions of the most dissolute and corrupt members of the iversity—especially on Sundays. My grandfather accepted the

appointment, and his Nonconformity was apparently no sort of obstacle. He started services and evening classes, but before long removed to Headington, just outside Oxford, to become pastor there. Later he was minister for sixteen years at Oakhill, near Bath, and then for sixteen more at Nicholas Street, Weymouth, whence he went out to the little churches amid the Dorset hills. When my great-grandfather retired from business he came to Weymouth to spend his last years. There was a tradition that on a certain day—within my own lifetime—my great-grandfather, my grandfather, and my father—all grey-headed—walked arm-in-arm along the Esplanade at Weymouth and were taken for three brothers!

My father after going to school in Oxford was apprenticed in one of the leading businesses of that city. As he looked wistfully in at College gateways and watched the fascinating life of the University he little dreamed that those gates would ever be open to Nonconformists. Such privileges and opportunities were not for him or his. It was no wonder that he became in early life an ardent member of the Liberation Society. He was fond of study and before long felt the call of the ministry. He entered Highbury College and passed on to New College when that college was founded in 1850—taking his degree at London University. As a student my father came under the personal influence of many of the broadest minded prophets and teachers of his generation. He owed an immense debt to his fellow-student, George MacDonald, with whom he maintained friendship to the end. He was closely in touch with MacDonald during the Arundel ministry, and also in Manchester. When the church at Rusholme—then in its infancy—sought a minister, the two candidates under consideration were George MacDonald and my father. The latter was chosen, but as MacDonald stayed on for a period in Manchester, he was a not infrequent worshipper at Rusholme during my father's ministry. Together they sat at the feet of that great spiritual seer, Prof. A. J. Scott, of Owen's College, who discoursed to a small but select audience on the philosophy of religion. In later years I met George MacDonald on various occasions, and have a vivid recollection of calling on him with my father at his delightful riverside house on the Mall, at Hammersmith—a house afterwards occupied by William Morris. Among his inspiring teachers were F. D. Maurice, T. T. Lynch (for whom he sometimes preached), and Samuel Martin, of Westminster Chapel, whom he assisted for a period of six months at one time. My earliest religious training was therefore on distinctly modern lines and, owing to my clear recollection of the actual ministry and theological outlook of both my father and grandfather, I have always been inclined somewhat heavily to discount the sweeping assertions of many in the present day as to the bigotry and intolerance of past ministerial generations. I cannot imagine, for instance, that my father would be in the least shocked or surprised at the positions now commonly held by our foremost progressive

hers. It was not, of course, that he had already attained to their
t of view, but that he possessed the love of truth and the open mind
was hospitable to new ideas. Probably under the influence of John
ry Newman and the earlier developments of the Oxford Movement
t one time made a very careful study of Roman Catholicism and
e into rather close touch with the Oratorians—being specially
ed for at the Brompton Oratory as a very promising enquirer!
After pastorates in Yorkshire and Lancashire, he came South to
den Newton, Dorset, but his village ministry came to an untimely
owing to a serious carriage accident in the county-town. After
recovery he started a school in Weymouth, where one of his sisters
ducted a girls' school, and where he had a large circle of friends.
s school flourished for many years and was an educational centre
Free Church boys drawn from all parts of Wessex, and beyond.
en it was closed in 1876 I entered Shrewsbury School, largely owing
he advice of Cecil Bendall, an old pupil of my father's, then Fellow
Caius College, Cambridge, and later Professor of Sanskrit at Cam-
lge. We were also encouraged to think of Shrewsbury by the fact
R. F. Horton had just passed through that school. It was a
endous change from a comparatively small private school, where
interests were almost exclusively modern, to a large Public School
far unreformed—where the ancient classical tradition was
ntained in fullest force and where Conservatism ruled supreme.
ayed there three-and-a-half years, and I can honestly say that that
od was the most consecutively strenuous in all my life, and also
of the happiest. Whilst "sport" was always well to the fore—as
l such schools—and whilst there were many clever and well-equipped
who found life easy and some lazy ones who found life hard, I am
nd to say that the mass of the Salopians of my period were downright
workers. In numbers the school was not large. There were about
boys, and there was no room for more in those quaint and
uresque old buildings where Sir Philip Sidney and Charles Darwin—
ention only two out of an illustrious list—were educated. Conse-
tly it was possible to maintain a high standard. The moment
boy fell far short of a reasonable level he was promptly "sent down."
ning, noon, and night we read Latin and Greek authors—covering
der range than was covered later when I was reading for the Classical
os at Cambridge. To French, history and mathematics—the only
lern subjects—about one hour each per week was allotted. Weekly
had to produce—sometimes with infinite labour—our quota of
n and Greek verse and prose. The most famous and most
acteristic Shrewsbury product was Greek Iambics. The masters
all capable men, but so far as I was concerned the most inspiring
the most human was A. H. Gilkes, who for so many years afterwards
Head of Dulwich School. After retirement from Dulwich he took
ers at the age of sixty-five, and died not long since, as Vicar of

St. Mary Magdalene, Oxford. Mr. Gilkes used to spend one hour each week with the Sixth Form, giving them English essays and lecturing on such subjects as " Macbeth," the *Electra*, and even on " Education." He always seemed to be in touch with a wider world of thought and experience than the others, and was by no means fettered by classical traditions—largely owing, no doubt, to his Quaker origin. He had a favourite lecture on Socrates, and we used to call him Socrates. Many years later I heard this same lecture at the Working Men's College in London.

Shrewsbury was Conservative to the core. Every day in the dining hall, one of the boys, known as the " Hall Crier," announced in loud tones the events of the day or week, ending with the emphatic formula : " God save the Queen and down with the Radicals ! " Probably this partly accounts for the advanced views of two at least of my schoolfellows—Graham Wallas and H. W. Nevinson. Nonconformist boys were few and far between, but I had not been there long before Owen Seaman (now Sir Owen Seaman of *Punch*) came from Mill Hill, and Lewis Paton, the late High Master of Manchester, from Nottingham—both Congregationalists.

I found myself in 1880 at St. John's College, Cambridge, which has close ties with Shrewsbury. After the intense strain of school I entered into a wide place and found life glorious—as every right-minded undergraduate should ! I read discursively, much to the neglect, I confess, of my proper classical studies. I heard Canon Westcott on " St. John," Sir John Seeley on " The Expansion of England," Dr. Charles Waldstein (now Sir Charles Walston) and Prof. Sidney Colvin on " Classical Art." I assisted at the formation of the Nonconformist Union, and also of a literary society of Free Churchmen known as " the Owls." Like so many other men of that generation I came under the tremendous spiritual influence of Rendel Harris—then passing from Congregationalism to Quakerism—and I numbered in the circle of my friends T. H. Darlow, W. H. Bennett, Lavington Hart, A. N. Johnson, G. H. Leonard, J. R. Tanner, Lewis Paton, Leonard Horne, Charles Martineau, J. D. McClure, and my future brother-in-law, James Ross Murray. With many of these I shared in the Adult School and other Mission work being carried on in Cambridge under various capable and devoted local leaders. Possibly the greatest and most potent spiritual influence in the lives of many of us was the example and the teaching of that veritable mother in Israel, the late Mrs. Mark Ives Whibley, whose hospitable home was open to generation after generation of undergraduates and who for many years conducted with marvellous self-sacrifice and devotion the Castle End Mission.

In my last year at St. John's, J. D. McClure came up to Trinity and I commenced a friendship with him which lasted until his death. At an early period of that year I was chosen to oppose him in a debate on the then burning question of " The State Control of Secondary Education,"

and, as an inexperienced speaker, I remember how I trembled in my shoes at the thought of his heavy guns. Before coming to Cambridge he had had many years' experience of teaching—more particularly at Hinckley Grammar School, where he taught for four years. He was good enough to acknowledge the force of some of my points against State interference. Throughout that year we constantly met, especially on the delectable Trinity tennis-courts in the " Backs "—occasions which inevitably ended in hilarious tea-parties in his rooms. As everyone knows, he was a great musician with an unusual skill in orchestration. He had a working knowledge of many instruments, and at this time was the joyful owner of a trombone, which created a great impression in more ways than one. One night after he had gone to bed he was knocked up by a friend who lived on a neighbouring staircase and who was in great distress. A very noisy supper-party was going on endlessly in the rooms immediately above him, and reading was absolutely impossible. Would McClure come round with his trombone and endeavour to quell the party? Nothing loth, McClure speedily dressed and before many minutes had so astounded the party upstairs with the stentorian sounds of his " pacifier " (as he called it) that the party came to an abrupt end, and McClure's prowess was acknowledged. Thanks to his good offices in the summer of 1883, I was appointed Second Master in the Hinckley Grammar School, where I spent two interesting years. McClure visited me at Hinckley—riding all the way from Cambridge on a ponderous tricycle. He had warned me to prepare gallons of lemonade against his arrival, and every drop of it was wanted! Later I saw a good deal of him in the years when he was living in London Extension-lecturing, coaching, and reading for the Bar, and I well remember his intense joy at the Gilbert and Sullivan operas, when being first produced. Dr. Fairbairn used to say—and he once repeated the statement at an Old Mill Hillian dinner—that I was responsible for the first suggestion of McClure's name for the Headship of Mill Hill. If that was so I should feel that my life had not been entirely wasted!

Leaving Hinckley in 1885 I entered New College, London, as a theological student. In the same year my father—who had held a pastorate at Abbey Hill, Kenilworth—came to live in Oxford, drawn presumably by the force of early associations. Next year during the Long Vacation I made the acquaintance of Dr. Fairbairn, who had come to Oxford to prepare for the opening of Mansfield College. In the course of a walk with him he expressed the wish that it might have been possible for me to come to Mansfield, but I little dreamed then that any such event could happen. During the same walk I remember telling Dr. Fairbairn that I had seen and heard him for the first time at the jubilee meeting of the Congregational Union at Manchester in 1881, when in the course of an impassioned address he had referred—as an illustration—to the thirst for knowledge of a certain Scottish policeman

who pursued the study of philosophy beneath a street lamp in a northern city during the long hours of his night duty. When my father heard the story he promptly remarked: "A very bad policeman!" This greatly amused Fairbairn, who quite admitted the justice of the criticism.

Very unexpectedly and prematurely in November of that year my father died and I was compelled to come home to look after my invalid mother. So it came about that I entered Mansfield within six weeks of its opening, and became the sixth of the first little band of men in that College. As I was the only man with a permanent home in Oxford, and as I lived near him, Dr. Fairbairn soon called me in to help him in various ways, and within a month or two—early in 1887—I was installed as his private secretary. Those were busy years, and the Principal was a strenuous chief, but it was always a joyful privilege to serve one who never failed in personal affection and consideration, and who never for a moment lost sight of the high aims and ideals which had brought him to Oxford. All of us in those early days were inspired and stimulated by the burning enthusiasm of our leader. He made us feel that whilst it was a great thing to inherit high and noble traditions, it was still better to create such traditions for the generations yet to come. The present generation is naturally very apt to take Mansfield for granted, and not to realise that forty years ago it was a great and hazardous adventure. Fairbairn was not very widely known or understood in Congregational circles, and many men doubted his powers of adaptation to the Oxford environment—so utterly different from all his previous experience. By dint of hard work, keen human sympathy, and an instinctive insight into men and institutions, he quickly proved master of the entire situation, and may indeed be said to have well and truly laid the foundations of Mansfield. It was thus no easy task that fell to my lot to act as his secretary and before long I had to give nearly the whole of my time to this work.

The three years (1886-1889) prior to the opening of the College buildings were crowded with incident, and Dr. Fairbairn's house in the Banbury Road became a great centre of both social and religious activity. Visitors of all types were constantly on the doorstep and the hospitality of the house seemed to be unbounded. His own students used to gather there for Seminars and other purposes, and on Sunday afternoons his rooms were crowded by dons, undergraduates and week-end visitors. Among his visitors in those days, I specially remember Lord Acton, who had an intense interest in Fairbairn as a religious thinker and scholar, and secured from him certain important articles for the *Cambridge Modern History*; John Stuart Blackie, who one morning to the intense surprise and amusement of the Fairbairn family came leaping over the fence from the adjoining house where dwelt his relative David Ritchie, of Jesus College (afterwards Professor of Philosophy at St. Andrews); and Principal Grant, of Kingston,

Ontario, who had just completed a world tour, on which he discoursed to us in a most illuminating way. The mention of Lord Acton reminds me that after his death Mansfield was within an ace of receiving his immense and priceless library as a gift. He left the entire disposal of his books to Mr. John (afterwards Lord) Morley, who was a great admirer of Fairbairn and a frequent visitor at Mansfield. For some time Mr. Morley was strongly inclined to bestow the books on Mansfield, but in the end he decided in favour of the University Library, Cambridge. Certainly the housing and maintenance of so large a library would have been too costly a burden for the slender resources of Mansfield.

An episode connected with Professor Blackie's visit to Oxford caused great amusement at the time. He attended the Fairbairn " At Home " one Sunday afternoon, and was just taking his departure when a lady visitor from the North of England—a grand dame in her way, belonging to a well-known Congregational family—remarked to the Principal how greatly she would have liked to be introduced to the famous professor. Fairbairn immediately pursued Blackie to the door of the room and effected the introduction. To the intense surprise and embarrassment of the lady the aged but agile Blackie dropped on his knee, kissed her hand, and exclaimed " Do you love me, Madam ? "

Lord Bryce was another of Fairbairn's best friends and counsellors. Together they had written articles on the proposal to found a Non-conformist College in Oxford, and Bryce was a frequent visitor at the Principal's house. They both took special interest in the founding of *The Speaker*, under the editorship of Fairbairn's old Yorkshire friend, Thomas (afterwards Sir) Wemyss Reid. Both wrote for it almost weekly for a long time, and I have often wondered whether Fairbairn ever wrote better or more effectively than in his review of *Lux Mundi*, in the first number of *The Speaker*.

Of course in the earlier days we saw a good deal of Dr. R. W. Dale, Dr. Alexander Mackennal, Dr. Charles Berry, and later of Sir Alfred Dale. I spent the whole of the Long Vacation of 1889 in the heavy correspondence and organisation necessary for the formal opening of the buildings in October of that year, which, in the historic phrase of Benjamin Jowett, was indeed a " festival of reconciliation." I recognise that this was an excellent training for the Bursarship to which I was then more definitely appointed. But I am not now writing a history of the College and must content myself with one or two more cursory reminiscences.

Possibly during our first three years no teacher impressed our little band so deeply as Dr. Edwin Hatch, then Vice-Principal of St. Mary Hall, who possibly may be best known to many in our churches as the writer of the hymn, " Breathe on me, breath of God." As a pronounced Broad Churchman he had suffered much at the hands of both Church and University, in spite of his vast learning and splendid contributions

to theological science. He therefore welcomed Mansfield and Fairbairn with open arms, and became at once one of our best friends. We all attended his lectures, and he took a personal interest in each one of us. I remember a dinner of the Milton Club at the Randolph Hotel, at which Silvester Horne, as President of the Club, was in the chair, and Hatch and Hugh Price Hughes were the speakers. In the course of a brilliant speech Hatch developed the theory that Nonconformists were absolutely essential to the well-being of a State Church. At that time he was highly pleased with the work of the West London Mission recently commenced by Hughes in St. James's Hall. He showed his practical sympathy by going on to the platform at some of the services there, in days when Anglican clerics did not do such things. When Dr. Hatch died, very prematurely, in November, 1889, we all felt that an irreparable blow had befallen Mansfield, and Dr. Fairbairn conducted an impressive memorial service in our College Chapel.

In that early period among other special students perhaps none came more completely into our circle and brought in the life-giving breath of a larger world than Howard Bliss, who was the son of the President of the Protestant Syrian College, Beirût, a position to which he himself succeeded many years later. He came to us from Union Seminary, New York—the forerunner of a long series of visitors from that institution—and spent a year with us. Tall, handsome, of courtly bearing, vivacious, combining Western energy with an unusual degree of Oriental lore and culture, and of great personal charm, Bliss won all our hearts and quickly became a favourite with many of the leading people in the University. He was in demand, too, as a preacher, and thus gained a wide knowledge of our churches and people.[1] He left Oxford for Germany, and in the following summer I paid a memorable visit to him in Berlin, where he was hearing Harnack, Bernhard Weiss, and others. I shall always remember a little family party in a Biergarten, to which he took me. It was a weekly gathering of three or four University Professors, who in some way were related to his landlady. The chief persons present were Prof. Kiepert, the famous geographer, whose ancient atlas we always used at Shrewsbury ; Prof. Henry Kiepert, his son ; and Professor Zupitza, the Anglo-Saxon scholar, who used at that time to spend his summers in the Bodleian Library. Bliss introduced me rather crudely as " Mr. Smith, of Oxford." The elder Kiepert instantly queried, " Oxford, Ohio ? " knowing Bliss as an American. Then I found myself sitting next to Zupitza, who wanted to know what I did at Oxford. " I am bursar

[1] I shall never forget a delightful visit he paid to my mother and myself when we were spending an Easter holiday at Kenilworth. The woods behind our lodgings were thickly crowded with daffodils. Bliss, to whom the flower was only known through Wordsworth, went about repeating Wordsworth's famous lines over and over again in sheer ecstacy. In the evenings he would sit cross-legged on the floor—a veritable Arab—and sing to us not only songs of Araby, but negro melodies which he had picked up when he taught during a summer vacation in a coloured Sunday School somewhere in Kansas.

t a College," I answered, and added rather superfluously, " Bursar is n old English word." In an instant he replied, " No ; it isn't. It ame into the language in the thirteenth century ! "

When Bliss returned to America he became co-pastor with Dr. Lyman Abbott, at Brooklyn, in Ward Beecher's old church, and later e was pastor of a church at Upper Montclair, N.J., where he was a ear neighbour of Dr. Amory Bradford. At the Congregational Council at Boston in 1899, Dr. Selbie and I were his guests at Montclair, n our arrival, and I stayed with him there again before returning ome, meeting his father and mother, who had toiled for forty years n Syria with such splendid results. After his appointment at Bierût e was my guest several times in Oxford, and we continued to correspond ntil his untimely death. Throughout the war he succeeded in holding ogether his 700 or 800 students of many races and nationalities, and s an expert he was actively engaged both in Paris and in America in he complicated negotiations for the settlement of the Near East. He was a missionary-statesman of the first order, and always when on urlough visited the White House and kept in touch with the diplomatic eaders.

But my space has gone, and I realise the utter futility of endeavouring to sum up in brief the strenuous and intensely interesting xperiences of thirty-eight years at Mansfield. In the course of this eriod one has witnessed a continuous procession of generations—young, trong, and hopeful—although for the period of the Great War that rocession became sad and spectral for a while. It would be strange f an onlooker at such a pageant had not gathered many memories and ad not many tales to tell.[1]

NORMAN H. SMITH.

[1] Our readers will be glad to know that the Bursar has promised to continue hese reminiscences in a subsequent issue.—ED.

CAN CHINA SURVIVE?

PROBABLY the majority of Europeans and Americans resident in China are gloomily pessimistic about its future. They say that the present chaos can only end in complete collapse; that since the fall of the Empire China has been on the down-grade, and never more rapidly than now; that the Republic is a failure and its long continuance is impossible; that the Chinese people do not understand any system of government but monarchy, and the sooner it is restored the better; and that until a stable government arises which really governs China, some kind of international government is essential. This is the daily gossip in the white-community clubs of every Chinese treaty port.

There is much in Chinese life to-day to confirm this gloomy pessimism, particularly if the standpoint adopted is external and objective. The Government commands respect neither within nor without. Its writ scarcely runs beyond Peking. There is no continuity either in policy or in personnel. Nearly every year sees a new President, while in 1923 there were four Prime Ministers in as many months. The Government is hopelessly bankrupt; its expenditure is said to amount to five million dollars monthly, while its income is about five hundred thousand. National paralysis is very nearly complete. Revenues that should go to the central authority are appropriated by the provincial governors, and the Government is powerless to make them disgorge. The only revenue-services that are dependable are the Customs, the Salt Gabelle and the Post Office, and each of these is under the direction of foreigners. The real rulers of the country are some half-dozen of the Tuchuns, or Military Governors, who are hardly more than super-bandits. These men were formerly Yuan Shi-Kai's Provincial Generals, who since Yuan's fall have been out for their own ends; each one professes to stand for the "unification of China," and each declares that only under his own direction, and by the suppression of all rivals can such unification be achieved! This is the real inwardness of the Civil Wars which have been going on ever since the death of Yuan Shi-Kai. The lack of an effective central Government has led to an amazing growth of banditry; a widespread recrudescence of opium-production, encouraged by the Tuchuns for revenue purposes; a steady deterioration of the permanent ways and rolling stock of the railroads; an unrestrained growth of industrial exploitation, and a perpetuation of the age-long Chinese problem of the grinding poverty of the masses. "The sick man of the Orient" has fallen on evil days.

Such a catalogue of ills when viewed in a detached way could scarcely be expected to yield any other than a pessimistic reaction and a dismal prediction of collapse. But a more intimate analysis of the

causes leading to the present chaotic condition tends to remove some of this baffling sense of hopelessness.

The real springs of turmoil are to be sought not in any incapacity of the Chinese for democratic government, but in the fact that China is passing through three distinct revolutions—political, industrial and intellectual—at the same time. This is not of her seeking, and China must not be blamed for this onrush of Western life upon an unprepared people. If she can succeed in preserving her soul alive through three simultaneous revolutions, it will be what few people could achieve. The experiences through which European nations passed during a period of four hundred years, and under which some of them collapsed, China is perforce crowding into one generation. Only a people of amazing virility could stand under such a series of reeling blows. The amazing thing is that the Chinese have not already suffered irreparable deterioration.

Early in 1912 the Manchus abdicated and China declared herself a Republic. For countless centuries she had been a highly-centralised Empire, shut off in proud isolation from the rest of the world. The vast majority of her teeming population lived in complete ignorance of the way in which they were ruled; all their thought and energy were absorbed in a daily fight with a poverty that to most peoples would have been crushing. Then, without any preparation of their minds for the change, they found that a group of Western-educated Chinese, republicans of an advanced and doctrinaire type, had set up a new form of Government by, and for, the people.

The new constitution was frankly modelled upon that of other nations, especially of France and the U.S.A. It had no roots in China's past. Her age-long local self-government through the clan and village, which provided a real democratic basis, was thrust aside. The break with the past was complete. The fact that the masses have never understood the real meaning of Western democratic Government explains much in the subsequent history of China. For centuries the Chinese mind has been steeped in authoritarianism. The system of political and social philosophy, which is connected with the name of Confucius, is a closely-knit whole: the younger brother obeys the elder; the son the father; the younger generation the older; the subject the prince. Here throughout is mind obedient to mind; and an autocratic monarchy would seem on the political side to be the inevitable corollary.

In spite of the experience of centuries and of a deeply-engrained social theory China has finished with despotism and is not likely to return to monarchy. It would be almost impossible to find any Chinese, outside the groups of Tuchuns and scheming opportunists, who would not, at any rate in public, utterly and at once repudiate the very suggestion. The fact is that all the political thinking of the Chinese themselves is rapidly moving away from every form of

autocracy. It is not merely amongst irresponsible students that advanced republican, and even Bolshevist, notions are making headway, but also amongst the increasing industrial population of the great centres. The new political ferments hardly touch the agricultural population in the more remote areas ; but, then, no political notions of any kind have disturbed their minds for generations : they have been far too absorbed in the task of making a meagre living. Probably the only advocates of imperialism or monarchy in China to-day are the contending military-leaders, each of whom secretly cherishes the hope of seizing supreme power for himself. But scarcely one amongst these super-bandits has that combination of education, capacity, and character necessary to rule a vast Empire, even if he had the military power to foist himself upon the country.

The new nationalism which is rapidly emerging is another bulwark against autocracy. This national spirit has shown itself in Students' strikes, a boycott of Japanese goods, and a widely-observed " Humiliation Day." In some respects these episodes may have had the marks of political adolescence, and were regrettable in that they fostered international ill-will, yet their real significance lies in the fact that for the first time China is creating for herself a national soul and a unified self-consciousness. The Chinese people are taking into their own hands the direction of their national affairs. It is not unnatural, therefore, to find that Young China is smarting under a sense of shame at the attitude of the Powers towards her in such matters as extra-territoriality and the fixing of her own tariffs. It is widely believed by the Chinese of the student class that these fetters could not have been placed upon their country if there had been a form of popular and representative Government, and with all the confidence of youth they believe that republicanism alone can save them. They have been confirmed in this view by the fact that during the War three great Empires collapsed—Germany, Austria and Turkey—leaving only Britain and Japan, one of which is an Empire in name alone. It is more than probable that the Republic has come to stay in China : the Monarchy would seem to have passed with the Manchu dynasty.

It is equally clear, to some at any rate, that there is no chance of Bolshevism, though there is plenty of Bolshevist propaganda. Young China may be somewhat " heady " and intoxicated with the new wine of revolutionary ideas, but underneath there is a solid foundation of unemotional, hard common-sense, a precious legacy from the past, which will pull them up and expose the barrenness of Bolshevism.

Almost as amazing has been China's industrial revolution. A few years ago industrialism was unknown : to-day great factories are springing up like mushrooms, and China is rapidly taking her place as a manufacturing country. Her teeming millions, living in almost incredible poverty, provide abundance of cheap labour. This, coupled with the absence in Chinese thought of any notion of the worth of the

ndividual, has made the path of the exploiter easy. Children of tender rears are employed on night work, or on day shifts that extend to as nuch as fourteen or fifteen hours daily. Big cities, swollen with ndustrial workers, are a new and sinister feature in the life of China. Her ancient clan system is being disintegrated, and the old sanctions are being loosened, while such restraints upon conscienceless capital as have in a measure checked its evils in the West are scarcely known in China. The problems of industrialism are fairly certain to grow worse during the next decade. Yet, deplore as one may these unregulated evils, the economic salvation of China can be attained by no other path.

It is too late, in China as in India, to cry " Back to simplicity and the days of the hand-loom." Mr. Gandhi has already found that the clock cannot be reversed, and men less able than he have realised that his policy is a shelving rather than a solving of the difficulty. Young China, on the contrary, is resolved to tackle its own industrial problems.

It is impossible to disentangle these political and industrial problems from the intellectual upheaval that is taking place. Indeed, the secret springs of these other changes are to be sought in China's renaissance. Shut off from the rest of the world behind her Great Wall, China lived for centuries in an intellectual backwater. Her mental attitude is well shown in the Emperor's reply to the envoy of George III, who came to arrange a commercial treaty, " The Celestial Empire has everything in abundance, and there is, therefore, no necessity for exchanging our products for the manufactures of outside barbarians." To-day China is accessible, as the declared objective of the Renaissance Movement indicates, " It is the purpose of the Renaissance Movement through various means to inculcate in our people a scientific attitude of mind, which will be keen in its pursuit of truth. In this quest we recognise no boundaries of nationality or race. If our search leads us to Western peoples, we shall go to them with a willing spirit, to learn what they have to teach us." The mind of China is open and she is learning with astonishing rapidity. The intellectual achievements of four centuries in the West—the New Birth of Learning of the fifteenth and sixteenth centuries, the Enlightenment and the Age of Reason of the seventeenth and eighteenth centuries, and the Science of the nineteenth and twentieth centuries—China is crowding into one generation. It says much for the mental virility of the Chinese that they are not swamped by this welter of intellectual inflow. The mind of Young China is in ferment. All kinds of intellectual Movements are afoot. There is a New Thought Movement which is attracting considerable attention. A new literature is coming into existence, written not in the old classical Chinese which only one man in a thousand can read, but in the popular tongue of the day. The change is as drastic as that from Latin to English at the end of the Middle Ages. Footbinding is vanishing in the towns, though probably not in the country ; queues for men are out of fashion in the larger centres. Parents do not in all

cases arrange their children's marriages as was formerly the universal custom ; the young people are claiming these matters as within their own authority. Everything is being called in question and everything examined.

The Chinese are determined to accept nothing upon authority : they are resolved to enquire for themselves. At the moment there seems to be a tendency toward materialistic ideals. Rabindranath Tagore was cordially welcomed wherever he went in China recently, but many students criticised him because he had so little to say about the practical, material and industrial side of life.

Probably there is no feature in Chinese life to-day which gives more occasion for anxiety than this slump in idealism. At present the cloud is no bigger than a man's hand, but it may grow. There are sinister movements abroad. One group is in favour of making the education given in Government schools to be strictly materialistic, and indeed is actually urging the Government to make religious education of any kind illegal in all schools, whether Government or otherwise ; another group favours the development of a Chinese *cultus*, in opposition to the movement towards internationalism ; while a third group favours common action with Japan and the development of a yellow-race consciousness.

But the situation is not without hope, and those who know China most intimately are the most emphatic on this matter. The statement that all foreigners in China are hopelessly pessimistic about the future needs qualification. Most missionaries are definitely optimistic. They do not shut their eyes to obvious defects or to sinister tendencies ; but they take the long view. They live closer to the Chinese than any other body of foreigners, and they know the capacities of the people. They see the problems of the New China, not as outsiders, but from within. If they do not approve all the aspirations of Chinese youth, at least they understand them. It is the business of the missionary to have regard to the growth of character and to take note of the significant changes in outlook and efficiency, and it is at least significant that those who possess these data are incurably hopeful about China's future.

Not unnaturally the Chinese themselves are full of confidence. Their long history serves to remind them that they have ridden many a storm in the past. They have sustained shocks as shattering as those endured by any people. They have reeled but never fallen. A virile people, gifted with amazing powers of recuperation, they have once and again absorbed conquering invaders into themselves as completely as though they had annihilated them on the field of battle. It has been as much as a nation's life is worth to conquer the Chinese. This enduring individuality, this unresisting yet resistless selfhood, will again be the salvation of the Chinese. Their considerable historic achievements convince them that they are not inferior to any nation or race, and they do not doubt their ability to fall into step and keep

reast with the advancing nations of the West. Nothing can put unds to the march of such a race. Probably they under-rate the ficulties and length of the journey ahead of them, but that is of le consequence to a confident and high-hearted people. They are ng to try and to keep on trying. Neither mistakes nor opposition l daunt a nation so determined and so adaptable. China's greatest et is the Chinese : a good-natured, peaceable, temperate, law-abiding ople of wonderful patience and fortitude, perhaps the most persistent l the most reasonable people on earth.

It is not always realised in the West that the average Chinese is gularly unruffled by the prevailing disturbances unless there is ting in his immediate neighbourhood. He refuses to take these abbles of military Governors very seriously. A people with such a se of proportion, and with such pertinacity in the ways of peace, ot aware that it is near to collapse, and therefore never is. Best of , the character of the people shows no signs of deterioration in spite years of chaos and dismay. For the vast majority business is usual in spite of the campaigns of the Tuchuns. The life of China day goes on much as that of England went on during the Wars of Roses. Clearly too much importance must not be attached to the turbed state of the country. Professor McElroy, of Princeton iversity, has pointed out, " We forget when we read of political ditions in China that in 1783, seven years after our Declaration of lependence, eight drunken soldiers drove our Congress out of iladelphia while the people of that city, then numbering thirty-two usand, looked on in silence or in open mockery. We forget that rench agent, after searching for the Princeton Congress vainly, orted to his Government, ' There is in America no general Govern- nt, neither Congress nor President, nor head of any administrative artment.' We forget that the finger of scorn was pointed at us a disheartening cry was heard, ' You cannot succeed.' "

The knowledge of such facts adds to the confidence of Young China. re is a widespread sense of ability to handle the problems of the sent and of the future, and the Chinese request that they may not be dened by any Western fear about results.

Nor are they without grounds for their confidence. Not only is ir long history full of re-assurance, but new and hopeful movements e been growing apace in their midst of late years. In spite of otic conditions business and education are making quite astonishing gress. Imports, especially of machinery, are increasing, and import- ies have never previously reached so high a figure. The demand for her education grows louder every day ; labour is becoming self- scious ; reform movements of a dozen different kinds are afoot ; ighty ferment is stirring Young China.

Perhaps the most significant of all these new movements is the wth of the Christian Church. For long regarded as Western and

exotic, the Church is now becoming indigenous. It is adapting itsel to Chinese conditions and speaking to the people in their own idiom But it is determined not to lose touch with world-wide Christianity While being national, it will not be exclusive. Christian beginnings i China were unpropitious. Nestorian Christianity died without leavin a trace, while in the modern era, after a third of a century of hard an unremitting toil, there were scarcely half-a-dozen baptized Chinese But in the subsequent eighty years or so—scarcely more than th lifetime of one man—the number of Chinese communicant Protestan Christians has risen from half-a-dozen to half-a-million. The little on has become a nation. But numbers are a very inadequate representa tion of the influence of Christianity in China. Although only on person in every thousand Chinese is Christian, yet when China has t entrust matters of high moment to a few representatives with plenar powers, as for example at the Washington and Geneva Conferences she sends a delegation which is at least 50 per cent. Christian. Thi is a proof not only of the fact that the character of Christians calls ou the confidence of a non-Christian Government, but also that th Christian community, though mainly drawn from the lower socia strata, has shown a capacity much above the average. This is doubt less due to the emphasis which from the first has been placed upo education within Christian circles in China. In the country as a whole only 5 per cent. of the men and 2 per cent. of the women can read an write, while amongst the members of the Christian Church, 60 per cent of the men and 40 per cent. of the women can do so. This high degre of literacy, coupled with Christian character, has produced men o calibre and capacity, and has given to Chinese Christians an influenc out of all proportion to their numbers. No one wishing to form a estimate of China's ability to surmount her many difficulties can affor to neglect this important factor.

The growth of an international mind is another hopeful feature i the China of to-day. Not so long since the Chinese were serenel content with their isolation. All who lived outside the Flower Kingdom were " foreign devils," upstart peoples without history o culture. Yet there have always been in Chinese civilisation some o the elements that make for internationalism. " Under heaven on family," and " To the educated man no country is foreign," ar ancient proverbs from the Chinese classics. China's very vastness an her high regard for learning predispose her people to take a large an inclusive view. This predisposition has been greatly quickened i recent years by the touch of Western life. While the educated Chines of to-day are intensely nationalist, they are also keen internationalist and are singularly sensitive to all the currents of world-thought. Th Renaissance journals, such as *La Jeunesse*, give considerable space t foreign affairs, and few articles are more eagerly read than those tha deal with the currents of thought and opinion in other lands. China'

art in the Washington Conference, the League of Nations, and the pium Conference at Geneva, reveal her capacity for international fairs, and not the least reassuring aspect of Chinese life to-day is this owth of international-mindedness.

Somewhat slower, but not less significant, is the quickening of hina's social conscience. Western industrialism, like a stream rsting its dams, threatened to submerge China; and lacking those feguards which grew out of the Western notion of the supreme value the individual it seemed likely that the havoc caused would be yond description. But of late years something new has emerged in e Chinese mind—a sense of social responsibility; this is particularly ue in those areas where Christian and Western influences have been eply felt. Hitherto it had existed in a real and effective form, but ly within the limits of the same clan or family. Beyond that limited here it was not operative. Largely due to the spread of Christian inciples and the practice of Christian people in times of famine, stilence or flood, there is emerging in the mind of the average man e conviction that he is his brother's keeper. A clear lead was given the Shanghai Conference in 1922, which was representative of all e Christian forces at work in China. On that day when the Christian urch came of age it made clear the significance of its Christian faith r practical life, and embodied its convictions in a series of resolutions. "The Message of the Church," which was drawn up by Chinese alone, was affirmed that, "We believe that sin is not only fundamentally individual problem, but that it is also social. We believe that an just social order, an unrighteous political *régime*, unfair treatment any human being, or of any group, is unacceptable to the righteous d loving God." These great principles were further worked out as llows :—

> Be it resolved that this Conference expresses its endorsement of the following standards for industrial labour :
>
> (*a*) No employment of children under twelve years of age.
>
> (*b*) One day's rest in seven.
>
> (*c*) The safeguarding of the health of workers by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

ese resolutions were given the widest possible publicity, and all ristian organisations were urged to take appropriate action to cure their enforcement as soon as possible.

This was a bold step to take, especially for an infant Church, for e views embodied in these resolutions were far in advance of the inking of the Chinese man in the street. But already this declaration as evoked a response, and some of the most influential business firms China—both Chinese and foreign—have decided to make these mands operative in their factories and workshops, while the Chinese

themselves, with characteristic practicality, have set up an Institute of Industrial Research through which to undertake, as well as to encourage, scientific enquiry with a view to guiding into right channels the social and industrial forces that are now at work in their country. A fine humanism is a part of China's heritage.

It is no exaggeration to say that the new sensitiveness to social and industrial conditions which is developing in China is almost entirely a Christian growth. At any rate the Chinese Church has once and for all made it clear where it stands on these matters, with the result that this age is witnessing an event which, it must be admitted with shame, has no parallel in the history of the West. The Christian forces are in the vanguard of the attack upon the evils of the factory system and of the exploitation of the labourer, and from this position there will be no retreat. The Church in China is fighting the battle of the working classes.

Though the Christian forces may not bulk largely in China's teeming life, yet there seems good reason to expect this emerging social conscience to become a real power in China, for the Church is thus enabled to become the channel of expression for more than one deeply-rooted characteristic of the Chinese people. A sense of social responsibility, though within somewhat narrow limits, a strong feeling of social solidarity, and a singular capacity to humanise social relationships are immemorial marks of Chinese life. These facts seem to indicate that the fructifying Christian seed has fallen into good ground. China may yet set the world an example, and in any case a people with a developed social conscience, so far from being near to collapse, possesses one of the elements of real permanence.

This conviction is deepened by the fact that the genius of China is not destructive but constructive. The Chinese are not a warlike people : they are specialists in the arts of peace ; their whole bent is towards a certain community life, and perhaps the greatest gift that China has to give the world is social cohesion. Those who have noted the way in which village life, for example, has been carried on in spite of the powerlessness of the central Government, cannot avoid the conviction that the fissiparous forces of Western life and industry may injure but cannot destroy the Chinese social fabric.

After social solidarity, perhaps the most characteristic feature of Chinese life is regard, and even reverence, for the man of letters. For centuries the highest place in social esteem has by common consent been given not to the soldier or the statesman, not to the man of birth or of wealth, but to the man of learning. This still holds to-day, for a generation cannot destroy the implanted principles of centuries.

This fact gives to the educated man an influence that has no parallel in the West, and the educated man in China to-day is under the dominance of generous ideals. Students are ready to jeopardise their careers in order to secure the dismissal of corrupt legislators, or to

otest against what they consider undue foreign influence and terference : teachers are willing to go for long periods unpaid in order give the children a chance of education : students are devoting eir vacations to the organisation of schools in rural or slum areas : ucated men are ceasing to take second wives and concubines, not erely because it is non-Western, but because it is opposed to the w ideals of home and marriage and personality. Materialistic notions ay be spreading in many quarters, but a David is growing up who will on measure himself with the Philistine. It would seem beyond spute that while the Renaissance Movement is not itself a religious ovement, yet it is correlated with, and perhaps is the cause of, a real owth of idealism in certain quarters. Young China is demanding to e life steadily, and see it whole, and their enquiry is making it clear some, at least, of them that the civilisation of the West has a non-aterial core. It is this notion that is adding strength to the present despread anti-foreign movement.

Not so long ago the educated classes in China regarded it as beneath eir dignity so much as to look inside a Christian Church, or to open Christian Bible. To-day thinking men are beginning to give time and ought to the study of the Christian religion, and are acknowledging e moral grandeur of Christ. One of the foremost leaders in the inese Renaissance Movement, who has frequently written and oken against Christianity, said recently, borrowing Christ's own urative language, " China must eat the flesh and drink the blood of sus if she is to be saved from the dark and chilly pit into which she s fallen."

There are Movements afoot in China to-day, which, when considered connexion with the characteristic genius of the Chinese people, uld seem to justify the conviction that China will survive the ggering blows of three simultaneous Revolutions, and will emerge n the turmoil—what she has always been—one of the greatest oples of the world.

Only give them time. They have always built slowly. Their great lls are typical—mighty monuments of human endeavour, raised by e unhurried toil of a myriad people through countless years. They e not a superficial race. They build slowly but they build exceeding ll.

A. M. Chirgwin.

CONCEPTION CONTROL.

I.

I AM not one of those who see no difficulties about what is commonly called birth control, and I cannot speak with the confident dogmatism which seems to come easy to some. None the less I am sure that the difficulties of the subject must be faced, and I am not surprised that they are there. For birth control belongs to a part of life in which the difficulties are innumerable—a part of life which modern conditions seem to disturb and complicate.

Nor, again, am I unaware of the risks which arise from society's knowledge of methods of birth control. There is the risk that they will be misused by the unmarried "to make laxity safe," as it has been put. They do not, however, make laxity safe. They may prevent the birth of children to the unmarried, but for all that moral laxity will continue to bring forth its inevitable results in the spoiling of life and the damage of personality. It may be that the chastity which was due solely to the fear of having children, and so of being disgraced is going, and will ultimately go. Nothing can now prevent the spread of the knowledge of methods of conception control. But that particular type of chastity was never of much value. It was not chastity of the heart. It may, after all, prove no bad thing that we are now compelled to face the problem of basing chastity upon truer reasons, upon essential self-respect, and a real understanding of the true nature of love.

Then there is the risk that methods of conception control will be misused by the married—that husbands and wives may for selfish reasons refuse to have children. I hear now and then of couples who prefer to have a motor-car and for that reason have an empty cradle in their home. One wonders whether it was ever a good thing that people who really prefer a motor-car should have had children. I have no zeal in me to see other people producing unwanted children. If the spread of the knowledge concerning means of conception control were to bring it to pass that children should only be born to those who are anxious and ready to accept the responsibility of children I should think that a great gain. "The unwanted child" is a feature of our civilisation we could well do without. What really is to be desired is that married persons should come to understand that by refusing parentage they stultify their own personalities, and wrong love itself. Passionate love has always a certain selfish element in it, and it is only through the joint carrying of the labours and cares of parentage that that element is purged away from the careers of married lovers. When love is not allowed to carry people on from the era of purely passionate delight into that of ennobling responsibility that

ciplines the will, then love's great function in human life is thwarted, l love itself nearly always grows cold. It is the perception of that th which will ultimately prevent married persons from the misuse means of preventing conception. I repeat, it is too late to prevent spread of knowledge about such means. It is therefore high time t those who care about our true social well-being should be concerned ut the increase of our knowledge of the unalterable facts about the e development of personality in marriage, and about the rights of e which cannot be denied with impunity.

It may be, however, that the real heart of this problem has still to faced. Mankind is to-day being faced everywhere by the world-le problem of the control of population. The day is already to be n on the horizon when the number of people living on the earth will ss hard against its food resources. There is a limit to the number of ple who can live in health and freedom on this earth. If the era war is over, if science is going to achieve victory over plague, and if anisation is going to prevent wholesale destruction of life through ine, then the question of controlling the rate at which the popu-on of the globe increases will presently become of vital importance. rther, as soon as we cease to think about national life in terms of r, we realise that it is not numbers that matter, but the quality of life; l with that will come the realisation that mere numbers often threaten lity. I know of no general reason for desiring that the population his island should increase. We have not learnt to deal very success-y with the masses of human beings who already inhabit it.

In its particular application to married couples this problem is ady an acute one. Just in proportion as they value children, and t to be good parents, they find themselves compelled to face the blem of birth control. I do not find anywhere people willing to port the old idea that a couple ought to bring into the world as many dren as is physically possible for them. To do so would constitute rong for the nation, inasmuch as it would mean contributing to the onal life children under-nourished and insufficiently educated. would mean a wrong to the first five or six children inasmuch as the ily means are generally only barely sufficient for them. And it id mean a wrong to mothers on whom it would lay a burden that is n intolerably heavy. To wealthy couples these considerations do apply. But the wealthy are very few. I am thinking of the jority.

Now it is at this point that the real problem emerges into life, the real divergence of opinion among thoughtful people asserts lf. Many people whom I deeply respect say in effect, "Yes, we ee that births must be controlled, but there is only one right way of ieving that result, and that is by the cessation of intimacy between n and wife." They add that this way of life may prove hard burdensome, calling for much self-sacrifice, but that it is none the

less the only entirely right way. Many of them refuse to judge thos who take another way, but still insist that the other way is only second best.

Now some may be content to reply to that contention: "That i asking too much of ordinary humanity—more than mere men an women will be able to attain." And that view may be put with ver great cogency. But for myself I cannot take that line of argumen If the way of continence is the ideally right way then I would fai discourage all other ways: though I might think with much charity o those who follow some other way, I would join in the insistence tha this more difficult way is none the less the way of life.

But before I, along with others, consent to suggest to mankind way of life so very, very difficult, I must at least be sure that it is th only right way, and that all the factors of the case have received du attention. It would seem to me to be a terribly serious thing to tr to attach Christian condemnation to any course of action which th conscience of many approves, and I cannot but think that th Christian Church has spoken hastily in this matter. I am not at a sure that it has really faced the essential problem.

The real heart of the question concerns the value and meaning o sex intimacy. There is still a lingering sense among us that se intimacy is something rather gross and indelicate, which require justification even between married lovers. And that leads to th view that only the desire to have children redeems and sanctifies th experience. Now, quite simply and frankly, I do not believe anythin of the sort. I do not think that the mere desire to have a child redeem sex intimacy. One thing and one thing only redeems it and gives forthwith a certain sacramental value and sanctity, and that is lov And sex intimacy when it is the outcome and expression of love is neithe gross nor indelicate, but beautiful and happy. Further, its reaction upon personality are manifold. It has an almost invaluable power t produce inward harmony of being, and so release our other powers fo free exercise. Finely and wisely handled, it plays a great part i conserving married joy and in leading two persons into real unity o life. Therefore I must pause before desiring the cessation of th relationship even when imperative reasons forbid the production o more children. I find that in many cases the policy of comple continence within marriage tends almost to dissolve marriage. compels affectionate couples to desist from such endearments as a natural to normal men and women. It demands so much separatio in ordinary life that the companionship which is the most valuab element of all in marriage is interrupted. The plain truth is th many couples who do not consciously make a great deal of the desi for sexual intimacy do none the less acutely desire to live on suc general terms of intimacy and affection as will make sexual experien from time to time inevitable. And when they are led to believe th

such intimacy must be forsworn their only course is to remain apart in ways which impose a very acute strain upon many nervous natures, and substitute for the harmony of married life a long course of exhausting and strenuous repression. The accompaniments of this policy are often acute depression and a tendency to nervous irritability very difficult to control. And however strictly and bravely that course of action may be continued it must almost inevitably interrupt that growing unity of life on all its levels in which many would find the supreme aim of marriage.

It is easy to say that the spiritual or mental part of us can continue to function quite independently of our bodily desires and instincts. Indeed, it is supposed to be a highly moral and religious thing to maintain that proposition. But I cannot find that experience justifies it. Intense strains of body and nerve can indeed be successfully endured for great reasons. But even then the body is bound to suffer. Wherefore before we can urge upon men and women that they should face such intense strains we must at least be sure that the great reasons for them are real. I do not find those reasons in this case at all.

I believe that it would be found in a great many cases that the almost instinctive attitude of repulsion towards the use of contraceptives of which many are conscious is really æsthetic in quality and not ethical. That is not an aspect of this matter which I am qualified to discuss, nor have I any desire to discuss it. But in view of it I do think it ought to be said with great emphasis that the use of contraceptives is not a matter which can be left to ignorant and clumsy handling. It constitutes part of the whole art of efficient and healthy self-management in which all of us need direction and instruction from people qualified to give such instruction—in this case from doctors. And thus either we must for ethical or other reasons desire the suppression of the knowledge of contraceptives, and the complete discontinuance of their use, or we must face clearly and fully the other alternative, and desire for all who wish to walk wisely within the marriage state facilities for accurate and authoritative instruction. There is no defensible half-way house.

A. Herbert Gray.

II.

The Case Against Artificial Control of Conception.

This subject is one of great intrinsic importance, and it is one that seriously perturbs the minds of thoughtful people at the present day.

Many conscientious and philanthropic people honestly believe that one of the best methods of helping the present difficult social position is the limitation of the family. They say that the labour market is over-stocked, that the pressure of population on the soil is too great,

that men are overworked and women are overburdened by the pro duction and maintenance of a normal family. But to me, as an ol doctor of some forty-seven years' experience, it appears that this mean of lightening the heavy burden is too costly in its effect on the healt and happiness of those who practise it, and that it is bound to lead t moral and to national bankruptcy.

Before going into the subject in detail it is desirable to say that i matters of conscience the decision must rest with the individual concerned. The duty of the sociologist, of the political economis and of the doctor, lies in giving the advice which they honestly believ to be best in each case, but the decision must ultimately rest wit each couple concerned.

1. First let us consider the Imperial aspect. We are told that ther are already too many people in our country, and that we have no and cannot have, sufficient food, warmth, shelter, and employmen for any additional population; that indeed the soil of the British Island is already groaning under the pressure of its population. To thi I would reply that even here, in the homeland, there is really no undu pressure; there are still tracts of land awaiting reclamation fro heath and swamp; there are still possible improvements both in th cultivation of land and in the breeding of domestic animals whic would increase our food supply; and a better spirit in industria matters would prevent, or at any rate diminish, the strikes an lock-outs which are the chief causes of industrial distress.

More than this, Canada, Australia, New Zealand, and parts o Africa, are crying aloud for a greatly increased British population t develop their resources, cultivate their land, and work their minera supplies. While Canada has only the population of Greater Londo and Australia a population equal only to that of the City of London, i is impossible not to view their undeveloped resources and defenceles condition without the gravest concern.

2. We are told that unless women are taught artificial methods o controlling the size of their family many of them will continue to hav a child a year to the great and lasting detriment of their health. It i true that women should not have a baby every twelve months, but it i equally true that this excessive fecundity is abnormal. Some fifty o sixty years ago, when conception control was very unusual, suc enormous families were rare. It appears to be probable that th present disastrous over-sexing of the human race is due in a larg measure to the modern determination that it is right for people t realise their own ideas of pleasure, and that self-indulgence, not sel control, is the key to the problem of how to get the most out of life Children are brought up to get up when they like, go to bed when the please, eat whatever seems good to them, and behave without an consideration for each other or for their elders. The result of thi entire lack of discipline in childhood shows in the early years o

maturity in an utter relaxation of the rules which formerly governed decent society. We ought not to be astonished that lads and lasses are sometimes tempted to drink to excess, to smoke to excess, and to throw the reins on the necks of the steeds of their desires, entirely failing to realise that social anarchy can only end in social ruin. Among the best checks to an over-large family is the capacity to say "No" to excessive desire, and to take duty instead of self-indulgence as the guide to a happy life.

It has long been noticed that excessive fertility more frequently exists in the case of couples who have but little other normal outlet for their energies. Men and women who have plenty of useful and agreeable occupations, many interests in life, to whom art and science, literature and mental culture afford agreeable rest and change from their daily routine, find it easier to sublimate their creative desires and to maintain a reasonable degree of self-mastery. This is an argument in favour of securing better social conditions for our people, not of teaching them to use contraceptives.

At the present time, the leisured and professional classes show a relatively lower birth rate than do the industrial and agricultural classes. That this is not mainly due to a want of virility is easily proved by the record of athletic and intellectual successes gained by the young people of the former classes in college and in university.

3. We are told that the ill-health of many women, especially the poorer women, is due to their over-frequent child-bearing. It is to be remembered that these women also suffer from undue demands on the part of their husbands and from their own unchecked desires, from the want of labour-saving appliances, and from the insecurity of their husband's tenure of work. In addition to these causes of ill-health we must also remember that alcoholism, tuberculosis, and venereal disease, all of which are *avoidable* causes of ill-health, take a heavy toll both of life and of well-being.

4. We are constantly exhorted to secure *quality* rather than *quantity* of population, and it is frequently asserted that the death rate of infants rises in direct proportion to the number of children in the family. Before we can concede this point it must be shown that the death rate of infants bears no direct proportion to the number of rooms in which the parents live, the general attention of the mothers to cleanliness and hygiene, the supply of pure water, clean milk, a bright sunny atmosphere, and careful training of our women in the great art of "mothering."

5. It has been alleged that many men and women are unfit to be parents because they suffer from some mental or physical disease that their children may inherit. Recent knowledge has shown us that comparatively few diseases are inherited. For instance, no child is born with tubercle, but many become tuberculous at about the age of six months, having caught the disease from their tuberculous mother

or other intimate members of the family. Cancer, too, is no longer thought to be inherited : surely if it were there would be many more cases in early life, whereas it is, as is well known, a disease of later years, almost unknown up to twenty, and not common until after forty. Ordinary insanity cannot be held to be inherited, although instability or defect of mind may be an unfortunate original endowment of an individual. The one form of insanity which clearly passes from parent to child is general paralysis of the insane, a malady which owes its existence to syphilis, and must therefore be held to be preventable and which ought not to exist.

6. Many young people would like to have a family but they desire to postpone the birth of their firstborn, sometimes through a foolish idea that it is not " good form " to have a baby within the first year or two, and still more frequently on account of financial and housing difficulties. Such young couples are likely to be disappointed when they finally decide that the time has come to welcome a baby. The laws of our physical nature are not well understood by us, but we do know that when any function of the body is thwarted, postponed, or wrongly exercised, trouble is likely to ensue. The deferred meal is often eaten with a poor appetite and is digested with difficulty : deferred sleep is seldom sweet, and is often harassed by bad dreams : the deferred baby often fails to appear. It is true that in the majority of cases no obvious mechanical or chemical injury has been inflicted on the tissues concerned, but the delicate nervous balance has been upset, and the desired fertilisation does not occur.

Much the same disappointment may follow in the case of couples who use artificial methods of spacing their families. Those who wish for a reasonable lapse of time between their successive children should endeavour to conform themselves to natural laws. The breasts and the ovaries seldom function at the same time, and the woman who is *actively* engaged in the suckling of an infant has a certain amount of protection from the ovarian activity which is necessary to secure fertilisation. This protection is not enjoyed by women who only suckle the child once or twice a day and whose breasts therefore are not in full physiological use.

Another natural method of spacing the family has been suggested by the observations made by certain doctors who have found that fertilisation is most apt to occur within fourteen days from the beginning of a period, and that it seldom occurs after the twenty-third day from the beginning of this cycle. It is very desirable that doctors and other officials in charge of Maternity Hospitals and Charities should make as many observations as are possible on this point in order that they may be in a position to give wise advice to those who consult them.

There is no doubt that the simpler, the more natural, and the more physiologically righteous are married couples, the better is their hope of a moderate, a healthy, and a satisfactory family. Any tinkering,

thwarting, and interfering with, nature, the more probable is injury to the general health and especially to the nervous system.

The child's share in the well-being and happiness of family life must not be neglected, and there is no doubt that an only child is usually self-centred even if he be not selfish. He misses the companionship and the wholesome mutual discipline which fall to the share of members of a normal family. The outspoken comments of children on one another, their frankness in pointing out faults, their ready and generous appreciation of good qualities, and the inexplicable but strong and enduring " family feeling " that grows up amongst brothers and sisters, is a joy and safeguard not only for nursery days but for the long years of life to come. There is an old saying that " Blood is thicker than water " which is constantly justified, for even in those unfortunate cases where brothers and sisters are not always on the best of terms between themselves they will rally at once to repel any attack made by a stranger on a member of their family.

MARY SCHARLIEB.

DEVELOPMENTS AND EXPERIMENTS.

This Section in our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organisation, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

SIGNS OF THE TIMES.

"Comes the unseen breath in power
Like a great wind from the sea,
And we bow before his coming,
Though we know not why."

sings Bliss Carmen's Sappho, and the words aptly suggest the common thought of revivals in religion. We know not when nor how; "the Spirit bloweth where it listeth," and we wait its coming with minds largely passive, though our spirits grieve and chafe at the delay. Yet the Lord was severe on the men who were wise in reading the signs of the sky, and able therefore in the forecasts for bodily comfort and well-being, but saw nothing of the Spirit's presages and knew not "how to interpret this time." And the records of history show a similar severity of the Spirit on those who missed the obvious signs of His appearing. For us to-day, then, who wait wistfully for a coming revival there is suggested an active expectant study to interpret the times—"prepare ye the way of the Lord"; "prepare ye the way of the people . . . lift up a standard for the people."

With Christian Churchmen it is an axiom that there is a Holy Spirit's guidance for the people of God. We do not deny, but gladly believe, that the same Spirit moves in the wider affairs of history called secular. But Israel and Judah were a peculiar people with a marked and intense guidance of the Spirit, and it is not illogical to suggest that within the history of the Christian Church there is the same marked and intense guidance. And, further, the Spirit's impelling power among the people of God has at times coincided with the same Spirit's power among the peoples; and these coincidences of the Spirit's power are the "times of refreshing from the presence of the Lord."

If so it be, there should be what might be called a theology of history—a development of the Spirit's purpose that can be traced by

the mind of man. Is it not then worthy of sympathetic consideration that the pivotal points of this development may be found in the "coincidences" of the Spirit's working that we name "revivals"? The secular historian considers these as small parts of a wider study of nations and policies, kingdoms and empires. But a religious man may be allowed to suggest that they are of the first importance in interpreting the Will of God for men.

We take the word of St. Paul that "in the fullness of the time God sent forth His Son." Hebrew, Greek and Roman came together with gifts for the advent of the Universal Lord. There was a "coincidence" of the work of the Spirit of God amongst His people and among the peoples. From Alexander to Constantine is the central period in historical development for us, with Jesus as spiritual centre.

The Barbarian invasions seem to mark another movement of the Spirit—now the Spirit of Christ. We remember Alaric's story that a voice urged him on. The Church succeeded to the Empire, say the historians; yet the spiritual movement seems to have been the challenge of the non-Christian races with its answer from the Church in amazing missionary movements. Europe and Asia were reached from end to end, and Africa as far as known. We had to wait until the nineteenth century for another like impulse. It is a question worth the asking: was not this the Spirit's guidance against the dominance of State over Church as in the East, and the growing Imperialism of the Church in the West? Largely a monastic movement, we cannot link it to one name supremely: Basil and Nestorius and Gregory the Great had some name and part. In the East its triumphs were lost; in the West, Europe was nominally Christ's by the close of the first millenium A.D.

The second millenium of Christian history might be written around the names of Francis, Luther, and Wesley. The personal names signify for us pivotal points of spiritual development in the "coincidences" of the Holy Spirit's working.

Francis marks a new call from nominal and tribal and institutional religion to real and personal faith in Christ. He corrected monasticism by joy in self-sacrifice and asceticism as a means of unstinting ministration to others and a mark of supreme love of the Lord. He emphasised the humanity of Jesus, and called for a sincere imitation. Simplicity, obedience, and humility were the marks of true Christian faith and love; and here we have the Holy Spirit's rebuke to the Pope on the one side, and to Frederic II. on the other. Not in claims of worldly pomp and power, nor in assertion of authority, nor in the tug of war for supremacy, was the Spirit's leading, but in humble obedience to a divine calling. He preached the Gospel in testimony that all men were called to the imitation of Christ, and that such a message was the great need of human hearts. His missionary zeal showed that the way of the Holy Spirit

was not the Crusade ; but in this he was ahead of the institutional Church of his time, and the Mohammedan invasions failed to bring a message from the Church as did the Barbarian.

Historians assure us that the organisation of the Friars Minor by Elias of Cortona and his friends was a necessary development. But the sorrow and doubt of Francis as he lay dying assure us that he saw the Spirit's leading another way. At any rate the Spirituali carried on the true work of Francis, and the organisers laid the train for the vices which Erasmus scourged. From the Spirituali along what seem the byways of history came the religious leading which showed itself in Wycliffe and other precursors of the Reformation. Prof. Rufus Jones is sure of this, though the direct lines are not easy to trace. The writings of the Friends of God, we know, influenced Luther and he confessed that Hus was a kindred spirit and forerunner.

With Luther the need of the human soul for freedom became manifest and articulate. The intellectual emancipation brought by the Renaissance was supplemented and completed by the spiritual emancipation of the Reformation. And Luther found in Paul the protagonist of Christian freedom from the bondage of sin and of ecclesiasticism. Luther himself was a preacher and prophet, but his message was convenient for others who were perhaps more concerned for national and political freedom than for religious freedom. And thus the Puritan witness was needful to emphasise the right of the individual soul against national despotism. A further want in the full development of the Reformation was not made good until the last century. The Reformation carried with it distinctly the call to let every soul know its freedom in Jesus Christ, and the great discoverers emphasised the call by making known a larger world. Only a few heard, however, and it remained for a later generation, warmed by Pietism and the Evangelical revival, to fulfil the Reformation by evangelising the world barely in time for the close and intimate relations with all peoples that we are now to know.

These very broad generalisations have been suggested by a general reading of Christian history to one who believes that the religious life of Christian people holds the secret of the Kingdom of God and the gathering of mankind into that Kingdom. If they be near the truth, they suggest lines of interpretation for our own time. Perhaps it is not too fanciful to say that as we have had a call through Francis to imitate the humanity of Jesus ; and a call through Luther to realise our Christian freedom as proclaimed by Paul ; the next call will be to enter into the Johannine Gospel of a Spiritual and Risen Lord manifesting Himself through earthly symbols and teaching us how to turn human institutions into sacraments and human associations into a divine fellowship.

Ere we accept this as the interpretation of our times, what are the facts of to-day on which we can base an interpretation ?

There is at any rate the coincidence of an intellectual renaissance nd great political instability. And this seems to have been very narked in all great revivals. The Spirit in human affairs thus manifested His presence, and from within the Church called forth a new religious novement to meet the new needs. It is this new religious movement ve await for our days. Many would say they were "looking for the onsolation of Israel." There is a growing sense of need and a growing nterest in religion.

In Christian history we can see, too, that the great revivals have ast their shadows before. The Franciscan revival had its fore-unner and contemporary helpers in Patarins and Catharites, the Albigenses, the Poor Men of Lyons, in the Waldenses, Arnold of Brescia, nd Joachim of Fiore. There were foreshowings of the Reformation n Wycliffe and the Lollards, Hus, the Friends of God and John of Wessel, and the many movements in all countries at the Reformation how how widespread were the tendencies towards it. And Wesley ad Scougal, Henry Venn, the Oxford Methodists, William Law, Whitefield, and the Moravians, as indicators and guides to the Spirit's nessage.

When we look for any such tendencies of our times we find them in he characteristic words in which earnest men seek to express the best houghts and ideals of to-day. "Social," "Fellowship," "Unity," League," "Internationalism," hide emotions and longings intense nd widespread beneath their bare cold forms. The many societies nd movements such as Toc H., Copec, S.C.M., Rotary Clubs, are as ood signs as the "Holy Club," "Scottish Prayer Societies," and the hurch of England Societies of Wesley's day. The formation of small ocieties of earnest souls seems to be a characteristic prelude to greater eligious movements. We may add to these signs a deep concern for he Churches as institutions. The Catholic revival of our time; the ppeal of Church unity; the dissatisfaction with the present organisa-ions; a growing sense of the need for a new basis of Church life or a esh affirmation of the principles of Church membership; all these, omewhat vague as yet, point to a Spiritual impulse which will express self in a Society able not only to give high personal character, but ake that character a means for a socially redemptive life in all phases f modern society.

This leads us to the all-important question: is this to mean a evival within the present Church life, or a revival beginning from it, ut coalescing outside it. In the past we have seen revivals bringing ivisions because of blindness within the Church. And some to-day ook for a similar happening again. Mr. W. T. Carter, in his article[1] eemed to think that the great difficulties of life were now outside the cope of the Church as an institution. He would apparently consider he Church as an interested spectator of the problems and difficulties

[1] *Congregational Quarterly*, III, 291.

of modern life, cheering and encouraging the strugglers by its services of worship and praise, but without authority and direction. One purpose of this study is to suggest that the coming revival is to emphasise the Church as a society for the express purpose of lifting a standard—instead of a mere spectator, a captain. The Rev. H. R. L. Sheppard wrote to the *Times* recently :

> " There are times in history when courageous action is the only safe and right course to pursue, and I confess I see little hope of the message of institutional religion either counting or prevailing in the large affairs of life until the leaders of Christendon summon their followers to ask themselves a question as solemn as this :—
>
> In the light of the tragic failure of institutional religion to commend the way of Christ to mankind can there be in the mind of God an alternative Church to any that now exist to attain to which it is our duty to bend, if needs be to breaking point, our own particular denomination, and may not that Church be for the world of this day the rightful and orthodox outcome of ' the faith once delivered to the Saints ? '
>
> If the ministers of religion first of all within their own communion would spend six months considering that question I believe that things might begin to happen to the glory of God the Father. Until then I am persuaded that the kingdom cannot but tarry."

With that appeal every Christian man must heartily sympathise ; and the aim of this article is to suggest that the coming revival will be a re-discovery of the Church and its meaning and place in society. But that it will be outside the present organised Churches—is it so certain ? All the signs seem to point to a new vision of what a society of redeemed men and women can do in their own social life and hence in the social life of the world about them. And is it not feasible for earnest men like Mr. Carter to meet as Christians within the folds of their own Church and frankly as members of Christ give light to one another and pray together for the Spirit's guidance on the actual difficulties of their own lives. The Quakers have been pioneers in this matter—Johannine Christians. In all times of spiritual intensity of living ordinary practical difficulties of daily life have been brought into the Church fellowship for common help and guidance, and the findings and directions become the common practice. Some to-day have a wistful liking for the days of a Universal Church. They have the Church of the Middle Ages as an ideal of unity. But whatever the ultimate united organisation of the Church may be, its authority must be an authority of Spiritual and common fellowship rather than ecclesiastical or governmental. Hence is not the way set for us through a new vision of the meaning and use of our own societies as Churches to a growing authority in the counsels and ways of mankind ? Instead of readily forming societies and associations outside the bounds of our Churches, can we not form them within the Church, and in favoured cases actually at once make our Church meetings a fount of inspiration and direction in the matters that trouble us all. Details of Church business may be left to deacons

nd stewards. Let Church meetings be for spiritual counsel and irection in all matters of Christian living. The recent appeal for a piritual " Forward Movement " in Congregational Churches and for a evival of the Church meeting seems necessarily to belong to an ideal uch as is outlined here, and it would be a preparation for the greater hings to come.

Prof. Royce found the central idea of the Christian faith to be Loyalty." It may well be the watchword of the coming revival, s " Simplicity " was that of the Franciscan, and " Faith " that of the utheran, and " Salvation " that of the Wesleyan. Loyalty to the ord in the Christian community would carry on the spiritual movements the past, and keep their messages, adding its own message that the Lord Lord of the society and its Redeemer as it seeks a common and ocial salvation.

To sum up. The first millenium of Christian history left Europe ominally Christian ; the second millenium comes to a close with the eed of personal and real faith in Christ emphasised, and the name of hrist preached throughout the world. May not the work of the ird be the emphasising of Christ as Lord and Saviour of society with s first step a revival rediscovering the meaning and value of the hurch as a *society* of redeemed and redeeming souls ?

CLIFFORD SMITH.

NEW METHODS FOR NEW NEEDS IN CALIFORNIA.

VERY Congregational Church has its peculiar problem to face, and erhaps no particular solution marked with success in one case will evitably serve the same useful purpose in another. Whilst there is advantage in the things the Churches do together, there is still reater advantage for the Church that can do something so individual to be almost unique. But there is always danger in the assumption at what has once met with success must always do so, or even that at is good in Dundee will prove equally serviceable in Birmingham Manchester.

Anyone coming to Northern California from the Old Country who ould take the opportunity of visiting a different church every Sunday r six months would be amazed at the combinations in church services. listen to the Apostles' Creed in a rather stately service and then hear ymns of " Mission " type that were used perhaps fifty years ago in ngland surprises one—until one gets used to the idea that this is alifornia. There is no space to tell of these varieties, but some who spent their time in nothing else, but either to tell or to hear some w thing," would have a good time in these Californian churches.

At the First Congregational Church, San Francisco, it is freely stated at a steady stream of from eight to ten thousand people passes through

the buildings each week to various meetings and services. Dr. Gordo professes that advertising has filled his church, though many minister with almost empty churches criticise his methods. At the evenin services he answers twelve questions, which the people supply and whic are advertised in the press ; their range is so wide as to include anythin of interest, religious or ethical, practical or philosophic, ecclesiastica or moral. If there be any controversy or any praise, they will be sur to be thinking upon these things ! Dr. Gordon has no hesitation i speaking on divorce or women's clubs, spiritualism or Christian Science But he gets the crowd. He devotes as much space to advertisement in the press for his Sunday services as many dry-goods stores to thei wares. Of his questions perhaps one is specially selected for large treatment. On one such occasion I heard him give an excellen address on " The Living Presence " on a question about transub stantiation. It was really thrilling and great. Often, however, som questions are dealt with very rapidly. Frequently every membe of the congregation will receive a pamphlet sermon with fre tickets for a week-day lecture, without which admission cannot b obtained.

There are various ways of advertising. Some let others do it fo them. Last year California celebrated the seventy-fifth year of he entry into the U.S.A., and there were great doings in San Francisco Anyone could see from the weekly sermon topics that many me were using this occasion to speak on " Pioneers " or " Native Sons," o some such topic which the Jubilee itself advertised !

Across the Bay, in Oakland, is a Baptist with enterprise, and h has associated his Church with some commercial undertakings, an has a broadcasting station from which services and concerts ar sent out. In one week alone the radio offerings amounted to $100 The broadcasting of a Bible class with discussions is perhaps a novelty as is the broadcasting of a daily prayer service each morning but this Church is always making new contacts with people over land an sea. The broadcasting of a proper service is much to be preferred t that of a service from a studio. This man, Dr. Phillips, with method quite different from Dr. Gordon's, also gets his crowds. He is a arresting preacher, strongly evangelical, though not to be labelle Fundamentalist. With forcefulness of character he couples a strong human appeal, but his success lies undoubtedly in the fact that h has a gospel to preach and can preach it.

In the near-by city of Berkeley, a University community, Dr McCall, by the distinctiveness of an original message and appeal, ha found his crowds. He seeks to attract large numbers of students, an already he has given excellent lectures at conferences and college which have marked him as of a modern school of preachers whos power is not in advertising or broadcasting or organising, but i pulpit work.

But there is room for all types in California, and specially in the North, which is perhaps more liberal and progressive than the south.

A country church, such as that at Rio Vista, has to face the problem of a growing township and of widely spread adherents—some coming as many as thirty-five miles to service. The rains are the problem here, as they make the roads of adobe impossible for traffic, and even the State highroads are very bad. Then also, the Cinema makes the most of Sunday evening, and its advertisement leaflets are delivered on Sunday, house to house. Are the children of light willing to learn from the children of the world ?

The honoured " pulpit guest " is an innovation in many city churches, and prominent men and women are often introduced by the minister and invited to speak for ten minutes. This method brings many laymen into the service and the people like it. The idea is even further advanced in the invitations given to the city hotels and their guests and on some such occasions the Hotel orchestra will play selections. Clubs, of which there are so many here, are invited to come in a body.

Many Churches take advantage of the special days in the community life. The nature of the country and its chief industries has suggested many Spring Festivals such as " Blossom Day " and others peculiar to a section of the agricultural life, such as " Asparagus Day." They are not just stunts, but are events of such importance to the community that a live Church takes advantage of the occasion. When in one section nearly 1,000 acres of sugar-beet can be seen, and in another asparagus drills a mile long and three miles wide, it is natural that the Churches should use festivals specially connected with the land.

Then, too, associated with the civic life of the city are such occasions as Music week, held for the fifth year in 1925, during which a great effort was made in musical education. The schools formed a mass choir and gave selections of very high musical value. Such efforts heighten the standard of musical productions and the live Churches again find that the community has offered them another special day.

" Boy week ", with a selected Boy Mayor and Supervisors, and a parade of 30,000 boys intended to impress the public with the wealth and opportunity of the " boy," has also provided a novel occasion for a Sunday, with Scout parades and services of a special character to impress the adolescent.

Of the days that are more distinctively ecclesiastical there have been for some years most successful Easter " Sunrise " services in the Bay regions of San Francisco. In one case thousands of people, young and old, gather for a joint service on a hill-top, where stands a gigantic Cross. Easter is the heart of the Church life here, and many accessions to membership are made then. The Easter greeting card is as popular as the Christmas card in England. There are other special days such as " Decoration Day," with its remembrance of veterans and heroes ;

"Father and Son Sunday"; "Thanksgiving," with its historic and traditional interest in that first thanksgiving of the Pilgrim Fathers; and, most general and important of all, "Mothers' Day." All the enterprise of the shopping world is directed to this day in May. Here again the wise Church does not despise the advertisements that prepare the people, and a fair-minded individual will not denounce it all as a commercialised affair. The posters of shop windows are liberal in their suggestions to send a gift to mother, to write home to mother, etc., etc. After the many discussions about whether a man can be a Christian in business, we need not worry if the business man turns preacher now and again. It will help our work. "Mothers' Day" is one that means much to many individuals and lets men pay the debt of gratitude they owe. It is the one special day I would advocate for every church at home. It has real values. It marks the great sacrificial love of motherhood, and in a thousand hearts brings new joy. There is something in one great united appeal, made at the same time in all the churches, and Mothers' Day fits in as worthy of it. This article will have served a purpose if it encourages some church and minister to try to make a day unique in itself and yet characteristic of some phase of the daily life of the people.

There is no doubt whatever as to the value of "Rally Day" in the Sunday schools. Considerable preparations are made for this opening service of the Winter session. Following the vacation period it marks a real beginning of work. Each teacher sends a "Rally Day" invitation post card, specially designed and very attractive, to each prospective scholar, new or old. The usual class adjustments are made that day. Banners are given for the highest percentage attendance, and for the biggest collection. The minister is present and the service is a little more elaborate than usual, but the Rally makes that day a very important one to teacher and pupil. In some cases the idea is carried into the church service. In the case of our Church in the University city of Palo Alto, the scholars have a processional to the morning service and are dismissed after a brief service of their own.

The Daily Vacation Bible School for children also deserves note, for it provides for a portion of the vacation mornings, with a period for Bible study and worship, followed by organised games, etc. The children are interested and educated, and their mothers are relieved from anxiety about them. It takes time, but so do Sales of Work and visiting—and when the children get their place, it builds up the Church.

Let the vitality of every Church express itself in ways new and novel; let life decide the character of special days. By some such means we may take a worthier place in the community life and recover for ourselves and our day some of the glory our Congregational Churches had for our fathers.

ARTHUR BUNCE.

THE MODERN MIND AND THE ANCIENT HEART.

AST autumn[1] I planted half-a-hundred new roses. Among them ere some of the most trumpetted creations of the master raisers. ne first flush of the season's blooming is over. The colours, delicate dazzling, of the post-Armistice triumphs of the rosarians are all at was claimed in the catalogue descriptions. They would have zed that rhodolator Dean Hole, who was surprised by visiting lies wheeling a barrow-load of newly-collected manure to darlings the Deanery garden, and wrote that "the man who would grow autiful roses must have roses in his heart." And yet I suspect that e Dean would have my own misgivings. So many of the loveliest most startling-coloured roses are flimsy in texture, as evanescent as poppy or the "snowflake on the river," and they have no fragrance, so little that only a super-sensitive nose can perceive it. The roses our grandfathers might have a limited colour range, they might om only once in the season, but they made sturdy bushes, they gave l-bodied flowers, and they drenched the air with sweetness. The dern roses appeal more to the æsthete; the older roses won their y to the heart.

Writing in my garden, I am led to wonder whether something the sort has not happened to preaching. My memory of preaching s back to the year 1870. In my youth I heard many minister achers and many lay preachers. Is it illusion to have the feeling t there was more heart, more unction, more "body," more "sincere k of the Word" and at the same time "meat for men," more "odour sanctity," more full and warm-blooded humanity, in the average aching of those days than in that of our own time? I am aware of danger of generalising, but I remember the much fuller churches, eager following of the sermon, its sympathetic discussion at meal les afterwards. Is it the congregations that have changed, or is e preaching, or both? As a lay preacher myself, I have had no on to complain of listless congregations, but it is rare indeed that at st's table there is talk of the sermon just heard. Perhaps if hearers preachers know that the sermon has fed and warmed them we uld have more preaching with the old feeding and warming qualities. may be that the spicy reading of the week, the dashing dailies, the ightly weeklies, the magazines; the keenness with which churchgoers low events in the football and cricket fields, on the tennis courts the links; the interest of the new Nonconformity in Bernard aw and Galsworthy, have blunted the spiritual appetite, and made mons taste insipid. If it be so, if "the world is too much with us," the more need for the Sunday worship and the saving of souls alive

[1] This article was written in the Summer of 1925.

by solid spiritual nutriment. Perhaps we have not sufficiently studied the art of spiritual *cuisine*, but even consummate *cuisine* will not convert food that is deficient in vitamines into food that makes for marrow and muscle.

I wonder whether, in our eagerness to conciliate the modern mind, we have not been in danger of forgetting the ancient heart. I am all for enlightening the eyes on the real nature of the Bible and its inspiration, and on the need for removing stumbling-blocks, due to misconceptions, to intellectual acceptance of doctrines of the faith; but when all is said and done along these lines, what of the heart of man? The mental horizon may be extended by the clearing away of mist, and yet the heart remain chilled and starved. Always, and everywhere, the heart is just the heart, with the same needs, the same joys and sorrows, the same longings, the same satisfactions and frustrations, the same reachings out to the unseen, to a God more or less distinctly sensed and glimpsed, the same downward pullings by the lower self. What is the preacher saying and doing to bring the heart into throbbing contact with the " warm, tender, loving even yet " heart of the Shepherd of souls? The Shepherd can find His way to any member of the flock through a Modernist or a Fundamentalist setting of the message, provided always the message goes warm from heart to heart. Do we not talk too much of Modernism and Fundamentalism? They are words as prejudicial and provocative as Proletariat and Bourgeoisie in the political world. All such words are fleeting locutions of the passing day. The heart of man, left to itself, is now as always " deceitful and desperately wicked." It needs, in every man that is born of woman, to be cleansed, strengthened, enlarged, warmed by the " new creation." The heart, left to itself, is conscious of a dreadful vacuity. Only Christ can fill and satisfy. The heart, bruised, broken and bleeding in tragic crises, needs the healing ministry of the Great Physician, His whispered word of comfort. Once, visiting a Salvation Army " Elevator " where were a crowd of " down-and-outers "—some of them great sinners whose sins had found them out, some weaklings who had been overborne and trodden under foot and had abandoned hope—I asked the officer in charge, " What sort of a Gospel do you find gets hold of these men? " He said, " Only a Gospel with a bleeding Lamb in it is any use here." But does not the subtle, insinuating, permeating selfishness of the outwardly moral and eminently respectable need " a Gospel with a bleeding Lamb in it " ? Always, at the heart of any Gospel that gets home, must be the Cross of Calvary. Preaching that keeps Calvary well in sight will never fail to reach and change the ancient and yet modern heart.

The " simple Gospel," after all, is the deepest and farthest reaching Gospel. Coming back to the roses, writers in the garden papers are urging the raisers to create hybrids that will combine the marvellous colours of Madame Herriot—the *Daily Mail* rose—and Los Angeles

with the fragrance and body of such old favourites as General Jacqueminot and Ulrich Brunner. So may we hope to see a hybrid of preaching that will combine the literary quality and the enlarged outlook of the modern mind with the glow, the unction, the humanity, the passionate zeal for souls, the intuition of the needs of all sorts and conditions in the congregation, that made the men and women whom, in their serene old age, we admire and revere as saints of an almost extinct race.

H. Jeffs.

THE PASTORAL PROBLEM.

There have been many requests for one or more articles dealing with the pastoral side of a minister's work. Such articles may appear in due course, but meanwhile attention may perhaps be drawn to an article on the subject to appear in the next issue (June) of *World Dominion*.

The purpose of this note is to suggest to ministers one plan of getting into touch with children and young people which has met with no little success. For a man rightly to exercise "the cure of souls" intimate knowledge of his people is an absolute necessity, and it is a great advantage if he can get on friendly terms while they are young. The minister with a large Sunday School, however, often finds it difficult even to identify the children, to say nothing of knowing them well, and he may be glad of a brother minister's experience.

During 1925 I communicated with all the scholars and teachers in our three Schools on their birthdays. Those eleven and under received a card bearing good wishes, the name of the Church, and the minister's photograph; all over eleven received a personal letter. Exactly 1,000 letters being written and 807 cards were sent. This was only made possible by the efficiency of School secretaries and the devotion of a member of the Church, who not only compiled a birthday register, but also addressed all the envelopes, leaving only the actual writing of the letters to the minister. [N.B. It must be a personal letter; no typewritten or duplicated communication is of any use!] The cost was twenty-five minutes a day and £12, but time and money were well spent. Many children or young people who previously were only names to me wrote or spoke to me in answer to my communication, and in many cases a real pastoral relationship has been begun, while many parents have been interested in the work and worship of the Church. The successof the scheme leads me to commend it very heartily.

Editor.

FOREIGN IMPRESSIONS AND REVIEWS.

Education in Poland.

The Polish *Handbook* for 1925 contains a record of which any state might be proud. The difficulties and the dangers met with and overcome would have baffled and overwhelmed any but those who have been fired with patriotic energy and enthusiasm. The Polish Republic came into being on the 11th of November, 1918, and consisted, initially, of former Russian or Congress Poland and Western Galicia. At the end of December of the same year, the former German province of Posnania was embodied, while by the Treaty of Riga, Eastern Galicia and the Eastern Provinces of West Prussia (Pomerelia) were added in the following year. In the spring of 1920 a part of Teschen was awarded to Poland, but the territory was not actually incorporated until the autumn of that year. Considerable tracts of forest lying to the east of Congress Poland were added in March, 1921. In the autumn of the same year the Treaty settling the division of Upper Silesia was signed, but the portion allotted to Poland was not formally incorporated in the Polish Republic until June, 1922. Finally the Eastern Frontiers of Poland were settled, and the Vilna question disposed of by the Council of Ambassadors in March, 1923.

The area of the country thus delineated is approximately 150,000 square miles. At the last census (1921) the population was 27,192,000, which is equivalent to an average density of 181 inhabitants per square mile. Poland is essentially an agricultural country, approximately 66 per cent. of the total population being engaged in this particular industry (*cf.* only 20 per cent. with us in 1921). As regards nationality and language Poles form the greater part of the population (69.2 per cent.), Ruthenians 14.0 per cent., and Germans 3.8 per cent., with a comparatively small number of Russians and Czechs.

The education of the country is under the control of the Ministry of Education and Religions, a distinguished scholar, Prof. S. Grabski, being (since November, 1925) Minister. As an evidence of the rapid development of educational activities throughout the country and of the enthusiasm for education which this implies, I would mention that whereas the Budget of the Ministry of Education in 1921 amounted to forty million zlotys, the corresponding figure for 1925 was 323.6 million. Last year in Poland Education absorbed 16 per cent. of the total income of the country. We can understand this enthusiasm better if we remember that after the Partition of Poland in 1795 the Partition Powers did their utmost to suppress the Polish language, the Polish Schools, and indeed the national consciousness. Many thousands of teachers were imprisoned by the Russian and German Governments for the secret teaching of Polish subjects (*Handbook*, p. 109). Public interest in matters of schools and education is great, and is largely due to the fact that before the war the entire Polish nation took part in the struggles for their native language and for their native schools. Parents' meetings at schools are always well attended. Special councils have been established in Poland in connexion with elementary schools; these councils consist of representatives of parents, local authorities, teachers, and clergy, and form advisory bodies to the educational authorities. Their influence on matters of education is very considerable. The value of such councils is great. The schools tend to become an integral part of the social life of the

strict in which they are placed, and the parents and teachers are in close ouch with each other and with the clergy. I have often wished we had milar councils in this country. I feel sure that they might be a great elp to the educational authorities. Parents, teachers, ministers of religion id officials ought to work together in the interest of the child. This is vidently felt and understood in Poland.

Another interesting point in educational administration is that the ountry is divided into eleven educational divisions, headed by Curators, ho have power to decide important matters in their divisions. The dministrative system is thus based on the idea of decentralisation. ifferent divisions of the country have different needs and different char- cteristics. No attempt is made to force a uniform system on the whole ountry. A decentralised system is more likely to consider and to respect inorities. Concern for minorities in matters of education, and toleration or differences in matters of religion are outstanding features in Polish omestic policy. The Poles have suffered so much under the opposite ethods that they do not intend to afflict their former oppressors in the ame way.

The greatest efforts have been made to overcome illiteracy, which, pecially in the former Russian provinces, reached terrific proportions. hus, the number of schools in 1904 throughout the former Congress Kingdom as smaller than in 1840. In 1900, thirty-six recruits out of every 100 ould not read or write, and the corresponding figure for the Eastern rovinces was 48.5. The Constituent Diet, as early as 1919, introduced the rinciple of compulsory education for children between the ages of seven nd fourteen. It is estimated that the complete execution of this Statute ill not take place until 1930. As an indication of the energy with which he educational policy of the Government is being carried out, I may mention hat while in 1910-1911 only 370,567 children attended elementary schools, uring the year 1923-4, 1,345,568 attended, an increase of 263 per cent. (*Handbook*, p. 104).

There is one feature in the organisation of the Elementary schools hich is of special interest to us, because we are trying to introduce it in me of the educational areas here. The curriculum of the three higher orms of elementary schools corresponds to that of the three lower forms f the Secondary schools, so that the children can, after the completion of he elementary course, pass into the fourth form of a Secondary school. t Hornsey, *e.g.*, children of twelve may enter one of four forms in which econdary school work is done until they are sixteen. It would be inter- sting to know what percentage of Polish children pass from the Elementary to the Secondary schools. One is glad to note that the rapid development f educational activities throughout the country has been followed by the mocratisation of schools. 18 per cent. of members of Secondary schools nd Colleges are sons and daughters of farmers and peasants—a state of hings (says the *Handbook*) which could not be imagined before the war. he transition from the Elementary school to the Secondary school appears o be much more easy in Poland than with us.

As regards Higher Education, there are six Universities in Poland—Warsaw, Krakow, Lwow, Poznan, Wilno, Lublin—together with about en other academies and institutions which are technical in their work. he University of Warsaw has nearly 10,000 students and the total number f students in the Universities is 38,863. We see thus that a high percentage f the population is taking advantage of higher education. Technical chools are greatly on the increase. In a single year (from 1924 to 1925) he number of these schools increased from 686 to 829. Before the war,

Poles were not allowed to occupy chairs in Russian Universities. Few were therefore qualified to teach Polish subjects. Now this has been entirely changed, and "Polonica,"—the teaching of Polish history, language and literature—is everywhere encouraged. Remarkable progress has been made during the last five years and we can see what can be done when a nation puts its money and its heart into education.

W. Blackshaw.

George Berkeley, Leben und Lehre. By Rudolf Metz. Stuttgart: Frommanns. 1925. Mk. 7.

This is the latest volume of the series known as Frommann's "Klassiker der Philosophie," which also includes studies of Hobbes, Spencer, and J. S. Mill among English philosophers. It marks a revival of interest in Berkeley on the Continent, as G. A. Johnston's *Development of Berkeley's Philosophy* (1923) marks a similar quickening of interest in England. One might have thought that after A. C. Fraser's great edition of *The Works of Berkeley* (1871, 2nd edition 1901) there was nothing further to be said or written. Fraser devoted a lifetime to the study of Berkeley. His researches brought to light some unpublished material, especially the *Common Place Book*, in which Berkeley, then a young man of twenty, jotted down his thoughts on philosophical and religious problems; and amazing thoughts they were, revealing a mind of unusual penetration and originality. In spite of Fraser's exhaustive studies, the two books to which I have referred have given us a fresh interpretation of Berkeley's philosophy, and Dr. Metz has certainly given us a presentation of his personality which has brought out its essential charm and nobility. He was born at Dysert Castle, County Kilkenny, in 1685 and he died at Oxford in 1753. As he matured early one may say that his active intellectual life corresponded with the first half of the eighteenth century. Apart altogether from his important contribution to philosophical thought in England, his sermons, essays and miscellaneous writings give us a great deal of valuable material for understanding the age in which he lived. For, as Mr. Johnston points out, Berkeley was intimately connected with almost every department of the life and thought of his time. My interest in him and in his contemporary Daniel Defoe has been kindled afresh by the discovery of their importance for the development of economic thought in Britain. Both were keen and accurate observers of economic facts. Defoe's *Tours* (which must be read in the edition of 1724) gives one the last descriptions of what we may call "Old England," that is England before the development of the Enclosure movement and before the growth of the Factory system. Berkeley's *Querist* (published in three parts in 1735, 1736 and 1737) enables one to put together the agricultural and industrial conditions of Ireland in his time. But it does much more than this. It contains a large number of suggestions and hints on such subjects as credit, banking and currency that anticipated by over 100 years the modern scientific standpoint. Sir James Mackintosh recognised the value of this. He said, "perhaps the *Querist* contains more hints, then original, still unapplied in legislation and political economy, than are to be found in any equal space." Dr. Metz gives an excellent short appreciation of Berkeley's contributions to economic thought. Both J. S. Mill and Fraser estimated this so highly that they assigned Berkeley a place by the side of Hume and Adam Smith in the history of British Economics. I was surprised to read these tributes to the work of a man whom I had only known in connexion with his treatment of the problem of knowledge. This was, of course, his main service to British philosophical

ought, but we must not take a narrow and insular view of his work. For, Metz points out (p. 79) his most characteristic doctrines are links in the ain that connects Locke with Hume, and both these with Kant and German ealism.

But I must not attempt to describe Berkeley's work from the stand-int of epistemology. This would require more competent hands, and has been done so often and so well that any words of mine are quite necessary. Both the books that lie before me are remarkable examples clear and adequate exposition. They are much more than this. Almost every page one finds references to the noble heart of the man, and to the t that while his enquiries were prevailingly epistemological his interests re predominantly practical. The satisfaction of theoretical needs, though ways important with him, was never enough. All the strength and btlety of his fine intellect and all the wealth and variety of his wide owledge and experience were utilised in the fight he never ceased to wage th the world of unbelief, doubt, and spiritual darkness. England had come decadent. She was going through the period of collapse which llowed a speculative mania. Berkeley saw that the true cause of the tional decadence was the decline of religion, the decay of public morals, d the prevalent corruption of manners. Mark Pattison described the riod as "an age whose poetry was without romance, whose philosophy as without insight, and whose public men were without character." rkeley redeemed the age in which he lived. Prof. Sorley describes him one of the most perfect characters among men of letters. He is a splendid ample of the elevation and distinction that a reasonable faith firmly ld and passionately proclaimed gives to a man who never sacrificed his ad to his heart or his heart to his head. In one respect Berkeley's rman admirer has defended him from his English editors. Some of them sinuate that he practised free thought, so to speak, in private, but claimed against it in public, and that the motive of this was his concern r ecclesiastical preferment. Metz defends him from the charge of portunism (*cf.* p. 210). It was not out of respect for his ecclesiastical ice that he ranged himself on the side of the enemies of the Deists. Both hnston and Metz agree that it was a sincere religious feeling of the danger Deism to religious experience that made him its ruthless enemy. This clusion is supported by all that we know of the man in his noble and selfish service of his fellows. His idealism in thought and his heroism conduct impressed his contemporaries. They have enriched and spired his successors. Berkeley represents a fine tradition in English ilosophy.

W. Blackshaw.

e Déséquilibre du Monde. By Gustave le Bon. Paris: Flammarion. 12th ed, 1925. 7 Fr. 50.

A book by Dr. Gustave Le Bon is always welcome. He is an extremely teresting and forceful writer and, as is well-known, wherever psychological uestions arise he is both acute in his criticisms and constructive in his ggestions. The book before us cannot be regarded as one of his most elpful ones. I do not say this because it is critical of England; but ecause it is rather a comment on the words, "Who will show us any ood?" The writer has walked too long on the shady side of the road, and as written in a mood of disappointment and disillusionment. Conditions re much better now than they were in 1924, when the first edition appeared. Ve can sympathise with the author. He is a distinguished man, and all

he writes is of high merit. His country has suffered more than any other country. He is eager to improve her standing and to analyse the causes of her economic and financial position. His criticism of England does not blind him to the excellence of many of our institutions. His passionate patriotism does not blind him to the defects of many French institutions.

Unfortunately we have no word for the negative of equilibrium. We cannot use the expression "the disequilibrium of the world" as it is not English. The only thing is to paraphrase the title and render it in some such way as "the world's loss of balance." The title admirably describes the contents of the book, and the mentality of post-war Europe. As regards Dr. Le Bon's views of British policy, I feel he is sometimes dogmatic on points on which he is ill-informed. It is not fair to suppose that the post-war policy of England has been determined by covetousness for new territory. Again, I think we may now say, since the publication of Lord Grey's *Twenty-five Years*, that if we had declared our intentions earlier in 1914, war would still have broken out. Lord Grey gives the evidence that Germany was prepared to take the risk of our coming in.

The first chapters are devoted to a consideration of the study of the political effects of psychological mistakes. Here Dr. Le Bon is on his own ground and is almost always accurate. It is profoundly true that Germany miscalculated the mentality of Belgium, Britain and America. It is perhaps less true that we have miscalculated the mentality of the Mohammedan world, though we probably have made mistakes in our policy. We appreciate perfectly well the significance of that solidarity of religion which binds the whole Mohammedan world together.

Psychological laws, according to Dr. Le Bon, determine the opinions and the characters of peoples. This doctrine he has fully worked out in one of his earlier books, *Lois Psychologiques de l'Évolution des Peuples*. He fully recognises the immense power of the mystical forces that determine events. But, in my view, he over-estimates the influence of instinct and impulse. We may agree with Prof. L. T. Hobhouse that "there is no principle of action derivable from thought or ratiocination abstracted from feeling" (*The Rational Good*, p. 51), and that "Great changes are not caused by ideas alone; but they are not effected without ideas. The passions of men must be aroused if the frost of custom is to be broken or the chains of authority burst; but passion of itself is blind and its world is chaotic." (*Liberalism*, p. 50.) I do not think Dr. Le Bon allows sufficiently for the influence of ideas working through outstanding individuals. When writers depreciate or neglect the influence of intelligence in life and history they always tend to be pessimistic.

The chapters devoted to the consideration of the loss of balance through economic mistakes are very instructive. If psychological laws determine the opinions and the characters of peoples, economic laws determine their material life. This may not be a complete statement of fact; but it contains a large measure of truth. Dr. Le Bon's analysis of what constitutes wealth is as interesting as it is true. His consideration of the effect of inflation in wiping out Germany's war debt at the expense of certain sections of her own people and at the cost of the delay of reparations is a valuable contribution to a difficult subject. But some of his conclusions require modification in view of more recent events. I wonder whether he is really right in regarding inflation as a deliberate trick to escape an obligation. It is surely unfair to say that England did not want to see German money pass into the hands of France, but rather wanted to see it diverted into the coffers of British commerce. Where our author can criticise British policy he always does so, and not always with generosity.

ne thing, however, is profoundly true, and we have certainly learnt it om the war, that no European state can be ruined without the other tions being injured. That is one of the strong arguments for peace d friendship. We all need each other. No nation can go down without agging the others with it.

The loss of social balance is indicated by the absence of control and cipline which has been an outstanding feature of post-war Europe. In s connexion a generous tribute is paid to the work of the British niversities. "As our Universities always forget, and as the Anglo-Saxon niversities never forget, the discipline and the qualities which give men ccess in life are never founded on intelligence, but only on character." hould be glad to feel that this is as true as Dr. Le Bon thinks it is. At y rate it is something to live up to.

One of his most important and significant sections is devoted to the ucational methods whereby this spirit of discipline may be recovered d maintained. It is somewhat disappointing to find that Dr. Le Bon vocates military training as the one method of cultivating this spirit. thinks it is difficult to obtain it in the school or in the home; but "an conscious morality can be obtained most easily in the army" (p. 248). t again and again he refers to the fact that religion is the one influence at lifts a man above himself. But in the end his one hope is in the army. The officer can and ought to become the true educator of our youth." would put in a word for the home, the school, and the church!

One regrets that Dr. Le Bon has so little that is encouraging to say out the League of Nations. He thinks that the hatred between nations too strong, and the interests too conflicting for them to be reconciled any international tribunal. At the same time he is prepared to admit at for small quarrels over unimportant matters perhaps it might be ful. "Now that the authority and the prestige of gods and institutions kings is going perhaps it is as well that a tribunal possessing some hority should be set up." I cannot but wish that Dr. Le Bon had felt to give the one institution which might save the world from fresh aster more generous support. In the case of a writer of his eminence popularity this would have been immensely valuable.

W. Blackshaw.

Psychologie de la Conversion chez les Peuples Non-Civilisés. By Raoul Allier. Paris: Payot. 2 Vols. 80 fr.

Not the least interesting feature of this work is the lengthy preface in ich the author, formerly Professor of Philosophy and now doyen of the ulty of Theology in the University of Paris, gives an account of its gin. Leaving the Ecole Normale Supérieure in 1885 he began to look a subject for a thesis for the doctor's degree and the following year ided upon "The Concept of Moral Evil." His idea was to study the ferent forms the concept takes among men, women, children, and minals. Later he decided to extend his enquiries to uncivilised ples. With this end in view he opened one day the *Journal des ssions évangéliques*, the magazine of the Paris Missionary Society. that time he knew nothing of the work of foreign missions and s led to the magazine by intellectual curiosity. To-day he is President of the Committee of the Paris Missionary Society. ter some years of research he began to classify the material he had thered under such heads as: What are the actual conceptions of

non-civilised peoples? How do they become degraded? How do the rise again? Eventually it was the last question that absorbed h interest, and now, after nearly forty years' labour, he has given us th elaborate work, which runs into more than 1,100 pages. At the risk appearing pedantic we suggest that the exact scope of the book would ha been more accurately indicated if its title had run *La Psychologie de Conversion chrétienne chez les Peuples non-civilisés.* The same subje was treated with skill and insight about twenty years ago by Johann Warneck in his *Living Forces of the Gospel.* Warneck, however, confin himself, in the main, to a study of the impact of Christianity upon th animistic Battaks of Sumatra, among whom he had laboured. The prese work is on a larger scale and pays due regard to recent developments psychology and anthropology. Prof. Allier has drawn his material fro Africa, Australia, North and South America, the Islands of the Paci and Greenland. Another difference between the two works may be brief indicated. Warneck is an accomplished theologian and gives one th impression that he was driven to the study of psychology by his work the mission field. Prof. Allier's interests are primarily psychological. he has any interest in dogmatic theology it does not appear. At the sam time it should be said that his work is free from those egregious blunders theology into which some writers on the psychology of religion fall. O might have expected that, as a philosopher, he would have touched upo the problem of the validity of religious experience. But he is content take the pragmatic line and to set forth the fruits of conversion as th best demonstration of its validity. In the long run this is the best kind apologetic.

It is impossible in the space at our disposal to discuss fully a work of th nature. No less than 400 pages are devoted to a consideration of th antecedents of the conversion-crisis. Under this heading the followi topics are discussed: the hostility with which the missionary is receiv and how this is broken down; the conquest of the linguistic difficulty the mentality of primitive people; magic and fatalism; the extent to whi indigenous beliefs are a preparation for the Gospel; the illusory charact of the first encouragements received by the missionary; the heathen pl that the change to the Christian way of life is too difficult; the adjour ment of the decisive act; hardening of heart; the moral suffering whi precedes conversion; dreams, visions and voices. While the whole secti is of fascinating interest the chapters on Primitive Mentality and Drea will probably be most attractive to the scholar. In the former chapt (and in a valuable appendix) Prof. Allier breaks a lance with the Fren Sociological School of anthropologists and in the latter with Freud. is well known, the above mentioned school, whose leading representativ are Durkheim and Lévy Bruhl, maintains (1) that primitive man is stranger to our laws of thought, and that his intelligence is in a pre-logi state; (2) that among primitive peoples religious thought is always soci and individual initiative does not exist. So far from agreeing with th Sociological School, Prof. Allier thinks that the richly-gifted individu exercises a greater influence in a primitive society than he does und conditions of modern civilisation. He shows very clearly that Christi conversion arouses intellectual and moral impulses within the regenerat individual, which in turn react upon the social group to which he belon and produce social revolutions. The forward march of the primitive co munity is due to individual initiative, the very existence of which is deni by the school of Durkheim and Lévy Bruhl. In regard to the other poi Prof. Allier suggests that it would be much more loyal to all the releva

cts to describe the mentality of primitive man as paralogical rather than
e-logical.

Dealing with dreams Prof. Allier notes, as Warneck and others had done
fore him, the *rôle* they play in the conversion-experience, and the curious
ct that they are often more efficacious than appeals to conscience in
nging primitive people to a decision. But whereas Warneck is content
ascribe these dreams to divine intervention Prof. Allier gives us a
ychological interpretation of the phenomena, though it is not one which
ll entirely commend itself to ardent Freudians. He agrees with Freud
at in dreams repressed tendencies re-appear, but, whereas in Freud's
alyses it is always the grosser side of human nature that re-appears,
of. Allier's studies have led him to conclude that what emerges in the
eam-life of his converts is " a new self which is in process of formation
der the impulsion of an ideal as yet only half seen and which, far from
presenting in the subject a distant and animal past, imagines, prophesies
d prepares a future which is completely human." The French professor
rows out the interesting suggestion that underlying the gross strata,
neath which Freud has not yet penetrated, there are other depths of the
ul which are more akin to the Divine. Attractive as such a hypothesis
it is not a necessary consequence of the known facts. The dreams of
eud's patients and Prof. Allier's savages can all be subsumed under a
gle category. All are wish-fulfilment dreams. In their dreams Freud's
uropaths fulfil those sexual desires which moral considerations and the
nventions of society have compelled them to repress, while the negroes
the verge of the conversion crisis fulfil their suppressed desires for a
gher moral and religious life. In this way Prof. Allier brings support to
se who have always maintained that Freud's inferences are precarious
cause they are based upon a too narrow range of instances. It certainly
es not minister to colour-pride and racial prejudice to reflect that, if Freud
d practised in, say, Basutoland instead of Vienna, his patients might
ve brought to him cleaner dreams for analysis and he would not then have
en able to find sex everywhere.

Nearly 200 pages of the book are devoted to the study of the crisis
the conversion-experience. No formal definition of conversion is given.
is described as a complete change in the orientation of life, as a *mort*
me, without which the new life is impossible. Psychologically viewed
is the victory of subconscious forces which work with an incubation
re or less rapid. The emotional concomitants of the crisis are noticed
d the question is discussed whether emotion is the essential phenomenon
conversion or whether it is the means of provoking the crisis. The
ntellectualist error, which makes a change of convictions the central thing
conversion, is dealt with at length, and the disproportion between the
portance of the new ideas and the profundity of the crisis is pointed out.
nversion, however, is more than a disintegration of the old self. It is
e birth of a new ego with the accompaniments of joy and peace. The
rt played by the personal co-efficient in the crisis is well treated, and
ere is a chapter on revivals. It cannot be said that Prof. Allier introduces
y new idea into this section, but it is, perhaps, unfair to expect him to do
in ground that has already been so well worked. It should, however,
said that his discussion is remarkable for its clarity and fulness, as well
for the wealth of illustrative matter introduced. It may interest some
know that he does not call in the help of that modern psychological
udge—the complex.

The second volume is given up to the Fruits of Conversion. The convert,
o has made his decision, has no idea of the true nature of the task he has

undertaken. He is now faced with the tragically practical problem of maintaining and developing in an antagonistic *milieu* the new life that is his. This leads Prof. Allier into a long and most interesting discussion of the error of too detailed legislation on the part of the missionary ; the inability of a negative morality to build the new self ; the survival of old superstitions ; the tendency of the convert to identify the new life with certain overt acts ; the heathen tendency to dissociate religion and morals ; the fight against intemperance, impurity, polygamy and slavery ; the birth of moral scrupulousness and refinement ; the enlargement of the convert's horizon and the range of his sympathies ; the social effects of conversion in the transformation of society ; the formation of the Church and the establishment of self-government. We cannot imagine a more striking and complete vindication of foreign missions than this second volume affords. Supporters of missions will receive it with deep gratitude to God, while those who are unfriendly to missions must reckon with the findings of such competent scholarship.

The book ought to be in the hands of every missionary. Packed with information, carefully arranged and sifted, it will be a priceless boon to him whether he is working among primitive peoples or among people on a higher cultural level. Indeed, all who are engaged in the ministry of conversion will find here constant inspiration and help. It is greatly to be desired that an English translation should appear at an early date. If British publishers find this impracticable perhaps some American publisher will show the way. We heartily congratulate Prof. Allier upon the eminently satisfactory conclusion to which he has brought a life-time of labour. It is to be regretted that the book is printed on poor paper, which will soon perish in the tropics.

A. C. Underwood.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and easured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1925 *or* 1926, *unless herwise stated.*)

r. Secretary Walsingham and the Policy of Queen Elizabeth. By CONYERS READ. Clarendon Press. 3 vols. 63s.

he Life and Times of Bishop Ullathorne, 1806-1889. By DOM CUTHBERT BUTLER. Burns Oates. 2 vols. 25s.

Dr. Conyers Read, whose many qualifications are not revealed by his tle-page, has done signal service to the study of history by his thorough xamination of the political career of Francis Walsingham. For twenty years e has pursued his investigations, reading manuscripts, translating ciphers, nd unravelling the diplomatic and personal intrigues which marked the lations of France, Spain, Scotland, the Low Countries and England during ie decades when Walsingham and Burghley were at Elizabeth's right hand. is safe to say that Dr. Read's work will stand the test of time and become n indispensable book of reference, for nowhere else can an account of the riod be found at once so full and so scholarly. We are glad to note, by the ay, that Dr. Read, while admitting Froude's shortcomings, does not join the wholesale detraction of Froude that has become the fashion.

There is some repetition in the volumes, and—though we acknowledge ie tremendous difficulties—the arrangement leaves something to be desired : e read over 1,200 pp., *e.g.*, before we learn when Walsingham was knighted. chronological table at the beginning of each volume, and the date at the ad of each page, would have been useful. The Queen emerges from the lumes very badly, her parsimony and vacillation appearing on almost ery page, and we are inclined to think that Burghley is not treated quite irly.

The only disappointing feature of the book is when it touches religion. e expected, at last, that account of the relationship between the Puritan eachers and the House of Commons, the nobility, and the Council which one of greatest desiderata of Elizabeth students. Dr. Read's preface . ix.) warned us that we should not get all we wanted ; but when it was terated that the secret of Walsingham's politics was to be found in his ligion we began to hope. Walsingham said, " Above all things I wish God's ory and next her Majesty's safety," and he frequently angered Elizabetn cause he kept the two desires in this order. Dr. Read, however, tells us thing about Walsingham's religious life, speaks in the vaguest way about s views, and says very little about his dealings with the Puritan ministers. s brief summary of the Puritan movement in Chapter X. does not inspire nfidence, and on this part of his subject his really excellent bibliography eaks down altogether, while when he mentions well-known Puritans like iomas Norton or Lawrence Tomson it is without indication of their religious nificance. Dr. Read tells us that " Strype's eye was fixed on ecclesiastical atters " : we regret that his own looks on them so seldom.

This is the one criticism we have to make on a very fine piece of work. We hope no reader will be put off by one or two rash generalisations in the early pages—"*most* lawyers' wills" are badly drawn up; "*every* undergraduate"; "*every* college"—and so forth. As a whole the book is a scientific history for which all students of the period must be grateful.

It has long been our custom to recommend any young person inclined to be fascinated by the idea of the unity and authority and imposing organisation of Roman Catholicism to read the second volume of Purcell's *Life of Cardinal Manning*, with its revelation of the intrigue, jealousy, string-pulling, and spite that marked the history of Roman Catholicism in England in the nineteenth century. The correspondence between Talbot at the Roman Curia and Manning in England swiftly dims the glamour of a holy, catholic and apostolic community ruled only by obedience and brotherly love.

Dom Butler's scholarly account of the life of William Bernard Ullathorne, Bishop of Birmingham for thirty-seven years, covers much the same period as Purcell's *Manning*, and leaves the same nasty taste, and we admire the author for the way he has allowed the truth to appear. We have numerous passages like that which tells of how the Bishops took united action,

> "and even so, as is always the case, one of them, after signing, wrote privately to Manning, Wiseman's agent in Rome, explaining that he had not really meant it, and was not in sympathy with the delegation, but had not liked to seem to hold aloof from the other bishops."

Ullathorne was a Yorkshire boy who would go to sea. He had what he himself called his conversion, in a service at Memel, when he was sixteen, and he became a Benedictine monk. He volunteered for the Australian Mission, and went out as Vicar General for Australia when only twenty-six. The most vivid chapters in the biography are those which describe Ullathorne's work among the convicts, emancipists, and free settlers: it is well for us to be reminded of the horrors of the transportation system, and perhaps Ullathorne's best work was the part he played in destroying that system, though his outspoken denunciation made him very unpopular.

In 1841 he returned to England, and in 1850 became Bishop of Birmingham. Dom Butler not merely describes Ullathorne's life and work, but he surveys the history of Roman Catholicism in this country during the period covered, and gives judicious estimates of the characters of Wiseman, Manning, Newman, Ward, and Vaughan. Ullathorne himself appears as a rather attractive personality, neither a great scholar, nor a great preacher, but a sound administrator, with practical commonsense as well as earnestness and zeal. R. H. Hutton sums him up perfectly in the words, "Not only in the quality of straight forwardness, but in the whole cast of his mind and character, William Ullathorne was a typical Englishman."

EDITOR.

Sacrifice in the Old Testament: its Theory and Practice. By GEORGE BUCHANAN GRAY, D.LITT. Oxford University Press. 16s.

This volume contains Dr. Gray's "Speaker Lectures," probably in nearly complete form. Dr. T. H. Robinson has devoted much labour to the task of editing them and seeing them through the press, and with such self-suppression that the reader is left without any indication of the editor's identity. He deserves the warmest gratitude for the successful accomplishment of a heavy task.

The volume is of the first importance. In his first book, *Studies in Hebrew Proper Names*, Dr. Gray accepted the view that the animal names

o be found among the Hebrews pointed back to totemism among the emites. But, while he stood on the side of Robertson Smith against öldeke in this respect, he leaves Smith's theory of sacrifice almost entirely side in the present volume. Smith regarded sacrifice as originating in a ommunion feast of the clan and its god in which the totem was the acrificial victim. In *The People and the Book*, Dr. Stanley Cook, who is reparing a new edition of *The Religion of the Semites*, says, with reference o Semitic totemism rather than to sacrifice, that in his opinion Robertson mith's theory " is still the best guide to all the facts." We are disappointed hat Dr. Gray did not give us the benefit of his ripest opinion on this subject ; ut he rigidly excludes the prehistoric period and problems of origin from is treatment. While he does not explicitly treat the problem of the place o be accorded to communion in Hebrew sacrifices he is obviously of opinion hat Robertson Smith's theory of origin has led students to put the idea f communion, as contrasted with gifts, into an excessive prominence.

The subject with which he is primarily concerned is the place filled by the lea of gift in Hebrew sacrifice. But he insists that the question may easily ssume an exaggerated importance. It is not momentous, he says, for istorical Hebrew and Jewish thought to determine whether Jewish sacrifice riginated in the idea of communion or in the idea of gifts to God. Whatever he root idea was, the view of religion and man's relation to God to which t belongs was grossly material. This needed to be said, for there is a atural tendency to welcome the theory that sacrifice was in the first instance he satisfaction of man's impulse for fellowship with God. But fellowship as far too much good-fellowship, such as tended to degrade the deity to he level of a boon-companion. The conception of sacrifice as a gift had ts own limitations, but at least it lifted the level of the god clear above hat of his worshippers. Yet it was necessary for the prophets to repudiate he popular theory of sacrifice as gift. The author points out that they o not propose any other theory, they do not call the people back to sacrifice s communion, or betray any knowledge of such a conception. Probably hey did not attack the sacrificial system as such and yet their attitude to it, ven when purged from abuses, was, at best, one of indifference. And it ould have involved an inconsistency if they had admitted that sacrifice ad value either as propitiation of an angry God or as expiating the trans- ressions of the sinful.

The book is so rich and so full that it is possible only to indicate the ange of subjects treated. Its four main divisions are The Theory of acrifice, The Altar, The Hebrew Priesthood, The Festivals. As we should xpect with so exact a scholar the terminology is very carefully examined, nd a much-needed caution is given against allowing an excessive weight o etymological considerations. A wider survey of the actual history will rovide safer guidance. While the lecturer allows that sacrifices of expiation nd propitiation were familiar before the exile, he insists that " sacrifice as more often eucharistic than propitiatory and it was more often offered vith feelings of joy and security than in fear or contrition." The section vhich deals with the altar is a fine example of firm and cautious handling f an intricate subject, and it closes with two chapters on the sacrificial ervice in heaven which will be of great interest also to N.T. students, specially of the *Revelation*. They should also by no means miss the later liscussion of Passover and the N.T. which might be read in connexion vith Dr. Oesterley's discussion in *The Jewish Background of the Christian Liturgy*. One of the most important sections of the book, running to nearly a hundred pages, is devoted to the priesthood, in which the chapter on the Mosaic Priesthood may be singled out for special mention in view

of the difficult problems which cluster about the figure of Moses, and the chapters on The Levitical Priesthood and The High Priest for their bearing on Pentateuchal problems (which also arise in the chapter on Later Extensions and Limitations). In the section on Festivals we may mention specially the chapters which deal with The Day of Atonement and with the Passover, especially the latter.

The volume brings home to us how grave was the loss to Old Testament and Semitic studies in Dr. Gray's untimely death. Equipped with scholarship superb in quality and wide-ranging in extent, with ample knowledge of all that needed to be known, with scientific method of a high order, with sound and dispassionate judgment, with a caution which would not let him outrun the evidence, he filled a place all his own. But it is some consolation in our loss that he has left behind him so noble a monument, so rich a contribution to our knowledge.

ARTHUR S. PEAKE.

The People and the Book. Essays dedicated to the memory of the late Dr. G. B. Gray. Edited by A. S. PEAKE. Clarendon Press. 10s. net.

There is possibly some danger that this volume should be passed over on account of its title, as too popular. It is far from "popular" in the unfortunate sense often attached to the word, although it is not so technical as to be unintelligible. If a minister desire a single book summing up the results achieved in O.T. study up to date, *this is the book*. The whole field is covered, the contributors are all recognised authorities, and several of the essays are definite contributions to knowledge. For example Dr. Hall and Dr. Stanley Cook write on the historical environment of Israel; Mr. Driver has a brilliant essay on the language; and perhaps the most generally useful of all will be the discussion of the methods of higher criticism and the very able synopsis of the present position, by Dr. T. H. Robinson and Prof. McFadyen respectively. Each man, in short, writes on what he has made peculiarly his own speciality. Thus Canon Oesterley discusses worship and ritual, and Principal Wheeler Robinson, Hebrew psychology, whilst Canon Box deals with the connexion of the O. and N.T.s, a subject in which he has long been particularly interested and in which he is a pioneer. The late Israel Abrahams had completed the essay on the Jewish Interpretation of the O.T. before his lamented premature death last year. There is also a valuable fragment by Dr. Gray carefully restored by Prof. Robinson, and contributions by Profs. Lofthouse and Welch and Canon Barnes, beside that by the editor. For the working minister, who, after all, has to know about the O.T., whether he thinks the knowledge valuable or not, as also for the cultured professional or commercial layman, this is *the* O.T. book of the year.

J. P. NAISH.

The Jewish Background of the Christian Liturgy. By W. O. E. OESTERLEY, D.D. Clarendon Press. 14s.

The Poetry of Our Lord. By the late C. F. BURNEY, D.Litt. Clarendon Press. 15s.

Was it not Lightfoot who wept when he read the *Didaché* to discover how different the primitive Church really was from what it ought to have been according to modern ecclesiastical theories? Such work as that of Canon Oesterley inevitably arouses, as did Dr. Hatch's a generation ago,

tagonism in the minds of those who, however unconsciously, are tenaci-
sly convinced that neither the personality of our Lord nor the customs
the early Church owe anything whatever to the Semitic matrix from
ich they emerged. This remark is excited by a recent verbal discussion
ncerning this book, in which it was vigorously championed by a well-
own Hebrew scholar, and as vigorously opposed by an equally well-known
tristic *savant*, who, however, confessed somewhat contemptuously his
n ignorance of the Hebrew sources quoted, if not of the Hebrew language
elf. Dr. Oesterley's thesis is thus summed up on p. 100: "Our informa-
n . . . justifies us in believing that what happened during this
ark' period was this: the influence of Palestinian Jewish Christianity on
ntile Christianity had been sufficiently strong to induce the latter not only
adopt from the former the main elements of the synagogal worship, but
o, after the final severance of the Jewish and Christian Churches and the
nsequent cessation of attendance at the Synagogue, to transfer much of
e Sabbath Synagogue worship to the specific eucharistic service on the first
y of the week."

The author points out that our Lord is a witness (*Mark* 12^{29}) to the
e of the *Shema* in His own time, that Ben Sira proves the existence of the
8 blessings," *Shemoneh 'Esreh*, in 200 B.C., and that the evidence of the
shnah can be safely relied on for the sayings of the various Fathers quoted,
ose dates are often confirmed by external sources, *e.g.*, that of Gamaliel
the N.T. itself. He further offers a demonstration, convincing to us
least, that the Lord's Prayer, as a sample petition, was drawn by our Lord
m various elements of the synagogal liturgy.

That the Church took over much from the synagogue would seem ante-
dently probable. Dr. Oesterley goes far on the way towards proving it.
s discussions of the Last Supper and the Agapé, which he identifies respec-
ely with the Qiddūsh and the social meal of the Jewish brotherhood
up (*habūrāh*) which preceded it, may not convince all, but is particularly
eresting in view of Dr. Gray's just published discussion of this subject
the posthumous book on *Sacrifice*. That Jesus and His disciples formed
h a *habūrāh* is surely a tempting suggestion. At all events the work
Christian origins now being done from the Hebrew and Aramaic side by
h Christian and Jewish scholars is a valuable counterbalance to the
herto preponderating influence of the orthodox classical education which
s in the past been often so unfortunate a factor in determining the bias
English scholarship in this field. Newman's ignorance of Hebrew was
n more disastrous than his ignorance of German.

Prof. Burney had shown signs, notably in his *Aramaic Origin of the*
rth Gospel, of leanings toward the same line of study, and in his posthu-
us book, *The Poetry of Our Lord*, he demonstrates conclusively that much
the teaching of Jesus was given in the literary forms familiar to students of
" oracles " of the great Hebrew prophets. There are also many affinities
h the Wisdom literature and the Psalms. The thesis is not altogether
new one, and the first part of Dr. Burney's book in particular follows
at had been worked out years ago by his friend, Dr. Buchanan Gray,
Forms of Hebrew Poetry. Nevertheless the direct application of these
nciples to the teaching of Jesus is important as coming from such an
inent Hebraist. Whether the general recognition of this principle will
ve any important effects on accepted theories of Synoptic and Johannine
torical criticism is a question rather for the N.T. scholar than for the
braist as such. Dr. Burney sometimes evinced more courage than
cretion in his adventurings into these latter realms.

J. P. Naish.

The Cambridge Ancient History. Vol. III. Cambridge Univ. Press 35s.

The writer happened recently to be in the company of a delightful and distinguished dean of the English church. Suddenly the latter put down his tea-cup and burst out with: "Oh, I've just been reading the most enthralling book. Have you seen it? The third volume of the *Cambridge Ancient History!*"

The third volume of the *Cambridge Ancient History* is indeed a veritable feast of good things, and from the point of view of the O.T. student the most important of the series, since we are now fairly in the middle of the first millenium B.C. Nearly two hundred pages are devoted directly to the Hebrew peoples, and practically the whole pre-exilic and exilic period is covered by Dr. S. A. Cook's masterly chapters in this section. We understand from him that the succeeding volumes will be unlikely to contain much work directly affecting O.T. scholarship, since the post-exilic period will be largely crowded out by other matter, especially Greek and Roman history. In the present volume Assyria has been dealt with by Mr. Sidney Smith of the British Museum staff, the brilliant assistant of Dr. H. R. Hall, and whose colleague, Mr. C. J. Gadd, is so well-known as the decipherer of the Gadd tablet. The Keeper of the Ashmolean, Dr. Hogarth, the great authority on the subject, writes two chapters on the Hittites, and the indefatigable veteran scholar, Prof. Sayce, who has been in the East again recently, contributes an essay on the kingdom of Van. Dr. Campbell Thompson, of Oxford, describes the Neo-Babylonian empire, and also writes on Babylonian literature and its final influence on the world. Egypt is entrusted to the competent pen of Dr. Hall, whose four chapters include one on the art of the æsthetic and literary revival in the Saïte period which was contemporary with Jeremiah and Ezekiel. Mr. Wade-Gery continues his account of the Dorian states of Hellas and Prof. Myres gives a fascinating description of the colonial expansion of Greece. The chapter on the topography of Jerusalem had been allotted to the late Dr. G. B. Gray and the fragment he left has been carefully incorporated by the well-known excavator, Dr. R. A. S. Macalister, who has taken his place.

For the Biblical student we have said that Dr. Cook's work will prove the most meaty part of the banquet. And it is refreshing to come to O.T. history, as here, from the external point of view, and yet in the company of one who is thoroughly versed in the work which has been done by purely Biblical scholars, so that, though the subject is approached from without, it is intimately known from within at the same time. Unless we are greatly mistaken, these chapters form an original and permanent contribution to our knowledge of the O.T. As linguist, as political historian, as archæologist, and not least as a sympathetic student of religious experience, as each of these in turn, the author makes us feel both the depth of his knowledge and the sane yet fearless handling of the data which we have learnt to expect from him. We are bound, we think, to recognise the fact that as far as the pre-exile is concerned all the documentary evidence in the O.T. has been subjected to selective editing and often to emendation of the portions retained, whilst many of the traditions have been even more drastically handled in the interests of the prophetic reform movement and the theology of the "exilic" schools. Or, as Dr. Cook puts it, "the distinctive spirituality which gives the O.T. its permanent religious value and which seems to go back to the time of Moses (*c.* Amarna age) and Abraham (*c.* Hammurabi age)—if not earlier—is in reality due to the *description* of the past in sources which are far from contemporary and which are clearly influenced by particular views." With regard to the

ecstatic" nature of prophecy, the author is equally frank. "At their st the prophetic writings are unique for their fire, their superb confidence, eir depth, and the immediacy of their appeal. But when all has been d—and much has to be said—the prophets were Semites, supreme amples of the ancient Semitic mentality; and we misunderstand them d their influence if we separate them too rigorously from the lower d cruder phenomena of their day."

When we come to the age of *Deuteronomy* and of Jeremiah, we have n ground under our feet, and yet it is perhaps just here that we shall be st startled. Dr. Cook points out the immense significance of this period, d of the transference of the religious centre of gravity in Israel from e central to the southern district, which was contemporary and connected h a fresh influx of nomad or semi-nomad peoples into Judah from the th, an influx which took place somewhere about the traditional period the "exile." "It is necessary to emphasise that a new Israel was wing up in the seventh and following centuries B.C. . . . In a word e downfall of the old culture and the infusion of fresh blood gave the d a new lease of life, and the sixth century (roughly) is the first upon ich all the great problems of the O.T. ultimately turn." These quotations l serve to show the importance, as also the stimulating and indeed challeng- nature of Dr. Cook's chapters. We do not know where to find elsewhere ything as fresh or valuable on the same lines, and no one interested the O.T. will be safe in leaving them unread.

J. P. NAISH.

cording to St. John. By LORD CHARNWOOD. Hodder. 10s. 6d.

e Fourth Evangelist: Dramatist or Historian? By R. H. STRACHAN, M.A., D.D. Hodder. 8s. 6d.

The interest in the Fourth Gospel does not lessen, as the number of books ling with the subject shows. The first of these is the work of an amateur he field of biblical scholarship, and has an interest and value of its own on t account. One expected freshness of outlook and treatment, and was disappointed, The book has defects, however, which prove that here n other provinces of knowledge the specialist is necessary, and is likely to the best work. With about three-fourths of the book I am in cordial ement. The author has most excellently stated his reasons for ascribing Gospel not to the Apostle, but to his disciple; his treatment of the het, "the disciple whom Jesus loved" is especially good. He has been cessful in showing that a very high value may be attached to the Fourth pel, both as the historical testimony of an eye-witness, and the theological rpretation of a disciple who understood the Master. Not less persuasive he argument by which he seeks to show that the more exalted conception he person of Christ found in the Johannine literature, as in the Pauline, ot a misrepresentation of the historical reality due to foreign influences, a necessary and legitimate development of thought in regard to the facts. this seemingly his main purpose, on the accomplishment of which he be congratulated, it was not at all necessary that he should insist as he does t the person ultimately responsible for the contents of the Gospel must be n, the son of Zebedee. His treatment of the external and the internal dence is altogether inadequate, and even at some points arbitrary. He ither insensible to the serious difficulties involved, or without justifica- n ignores them. He puts too much confidence in the tradition of author- o without subjecting it to the severe scrutiny that it calls for. I entirely ent from what he says about the relation of this Gospel to *Mark*, and

am sure that he has missed the real relation to the Synoptic tradition. The most serious objection must be taken to the intolerance of temper and arrogance of tone often assumed to scholars much more competent to handle these difficult questions than, so far as this book at least proves, the author himself is. Accordingly, while approving his purpose, and agreeing with most of his conclusions on the broader issue of the historical and theological value of the Gospel, I regret exceedingly that he has not shown himself more modest as to his own competence and courteous to other labourers in the same fields of research.

The second book is the work of a fully-equipped and thoroughly trained scholar; and the tone is throughout admirable. I find myself, however, less in accord with the conclusions stated than with those of the previous book. The writer does not regard the Beloved Disciple as the author, but as the ultimate source of the historical material, and the interpretation given of it. This Beloved Disciple is the idealised figure of John, son of Zebedee, to whom the evangelist himself—as Philemon to Paul—owed "his own soul"; with whom he stood in a relationship similar to that which existed between Paul and Onesimus, "my son whom I have begotten in my bonds." He makes the reference as a guarantee that his Gospel is no mere product of his own religious fancy, but is broad based on the experience of one who had known with deepest spiritual insight, the mind and heart of Jesus, and had aroused a kindred experience in the heart of his younger friend. In this identification the author follows tradition; but he seems to me to ignore the difficulties I have set forth in *The Beloved Disciple* against ascribing this record of the Judæan ministry to a Galilean disciple. The evangelist he assumes to be a Jerusalemite, and assigns to him the characteristics I have assigned to the Witness in my book. In so doing he seems to me to increase his difficulty. Would a Jew be so completely affected by the Ephesian environment as he is represented as being? Would not an Ephesian disciple of a Jewish teacher fit into the data more easily? Much less is assigned in the Gospel to the original Witness and much more to the Evangelist by Dr. Strachan than in my analysis. He does not attempt to distinguish the reminiscences and the reflections of the eye-witness from the contributions of the Evangelist. He even deprecates the attempt. The problem is not resolved by suggesting that "at some point the words of Jesus insensibly pass into the discourse of the Evangelist." He does, however, offer an analysis of the Gospel into two elements, "two disparate plans of construction"—"an ideal or logical arrangement," and "a chronological one superimposed on this" (p. 84); the first the work of the Evangelist, the second that of a Redactor. I have not been able to work out this analysis in adequate detail to offer a confident opinion upon it; but on general considerations I do not find it convincing. Neither have I been able to compare point by point the Redactor's contribution with what I described as the Synoptic element. I cannot share the author's assumption that the Evangelist himself handled *Mark* and *Luke* with such freedom.

Much as I appreciate the value of this contribution to the solution of the problem, on several matters I find myself in disagreement. In his title the author asks: "Dramatist or Historian?" His answer would be more dramatist than historian, mine more historian than dramatist. This general criticism must be justified in detail. Against my criticism of his former volume *The Fourth Gospel: its Significance and Environment*, that its tendency "is to minimise the historical value of the Fourth Gospel," he states: "The answer depends on whether historicity depends ultimately on historical details and marks of an eye-witness, or upon the assurance brought by the Fourth Evangelist's work that the Christ of Paul and of the Christian Faith

congruous with belief in an historic personality." In reply to this I ould raise the question : Is the value of the Fourth Gospel simply to show at it was possible to believe about a historical personality what the faith the Evangelist affirms ; or is there in it higher appreciation of historical cts as religiously significant than this view requires ? If the Evangelist as linked through the Witness to these facts, would not that Witness cherish e memory of them as a precious possession, transfigured as they may have en by his subsequent experience, and would not the Evangelist as a disciple the Witness, from loyalty to him, reproduce the facts as nearly as he could he had received them ?

The author seems to value facts less than the historian should. The llowing sentence seems to me more rhetorical than logical : " The love of uth interpreted solely as historical accuracy, may miss the spirit of great storical events, fail to interpret the principles that gave them birth, and be uite insensitive to the passions that animate the drama of human life." he accurate scholar need not be a pedant, and an interpretation of history at is careless about its facts is less likely to be true than one that is based exact knowledge. I must adhere to my conviction that Dr. Strachan's eatment minimises the historical value of the Fourth Gospel, and his stification does not weaken, but strengthens, that conviction.

Another comment on my criticism of the previous book may be mentioned lely because it introduces a consideration of great importance. I should be rry to do any injustice to any writer from whom I disagreed ; if I have assed over any qualifying statement of his position of which I should have ken note, I regret it ; but on the general question I must still adhere to my dgment that he " unduly sets aside " the possibility of explaining some of e polemics in the Fourth Gospel by the Jerusalem situation, and too readily vokes the Ephesian environment. Every book has a twofold reference, a ference to the historical situation with which it is dealing, and a reference the environment in which it is being written, and unless a writer has rictly schooled himself to be objective, the influence of the latter is likely affect the representation of the former. No scholar will deny the fluence of the Ephesian environment on the Evangelist in his presentation what he had learned from the Witness about the Jerusalem situation ; d it is one of the excellencies of this volume that it so competently and tractively deals with the Ephesian environment. But my judgment is that too exclusively explains the Gospel by the environment in which it was ritten and does not adequately recognise what it may preserve of the uation with which it is professedly dealing. Although in the interests of the bject itself I have indicated differences of opinion, I all the more heartily mmend this volume as of deep interest and great importance for every udent of " the spiritual Gospel."

A. E. Garvie.

nowledge of God in Johannine Thought. By Mary Redington Ely. New York : Macmillan Co. 6s.

In this book the authoress examines, with commendable thoroughness nd accuracy, but with much repetition and circumlocution, and, occasionally, reat clumsiness of language, the Johannine concept of knowing God, in mparison with the corresponding concept in the O.T., in later Judaism, in e Mystery-Religions, in Gnosticism, in the Hermetic literature, and in Paul. the O.T. the concept was almost purely ethical ; in the Hellenistic religions nd in Paulinism it was emotional and ecstatic : " the thesis which this study ffers is that whereas Paul has been content to accept the truly Hellenistic otion of ' knowledge,' the author of the Fourth Gospel writes in reaction

from it, with the conscious intent to pour into the term more of both intellectual and ethical content, and that in this respect his Gospel represents a swing away from the Hellenistic religions of redemption rather than a more complete acceptance of their theology." The book is a useful contribution to Johannine studies, and its thesis seems in the main to be made out, though perhaps the contrast between the Johannine and the other views is a little exaggerated.

C. J. CADOUX.

The Sermon on the Mount. By HORACE MARRIOTT, M.A., D.D. S.P.C.K. 15s.

The author has "endeavoured . . . to write a fairly complete treatise on the Sermon on the Mount," and may be congratulated on the success that has attended his efforts. He discusses the documentary problems (on the lines made familiar to us by the *Oxford Studies* and other recent criticism), the historical setting, and the exegesis. He reconstructs what he thinks was the wording of the Sermon as it stood in Q, and gives very full lists of parallels in Jewish and Christian literature. It is rather a pity that he has not adopted—or even referred to—the conclusions reached in Streeter's *Four Gospels*, *e.g.*, the use in *Mt.* of a Jerusalem-source compiled under the influence of anti-Pauline Judaistic Christianity. The present writer cannot but regard him as mistaken in viewing the Sermon as addressed "especially, if not exclusively, . . . to the Twelve," as, in fact, "a Sermon addressed to newly-ordained men in the presence of their relatives and friends and of a large congregation" (!). Surely it was addressed (if we may speak of it as a unity at all) to a crowd of sympathetic Jews who, *qua* Jews, were for Jesus prospective members of the Kingdom. In the exegesis of the non-resistance teaching, we find the old familiar plea that we must follow the spirit of it rather than the letter (though the author admits that there *is* a place even for literal obedience), and yet a further loophole is provided for the troubled conscience in the plea that this teaching referred primarily to the treatment of *persecutors*, not of wrong-doers generally. A few points of detail. The Roman province of "Judæa" surely did not include any part of the "Galilee" of the Gospels (pp. 47, 51). In a historical and critical study of this kind, why always speak of "Christ" rather than "Jesus"; and is it good enough to reconstruct the actual wording of His Sermon as it stood in Q in the Greek text of the Revisers? Also, is it right to say that γίνεσθε is less Jewish than ἔσεσθε (p. 116)? הֲוָה in Aram., like הָיָה in Hebrew, has the sense of "becoming" rather than "being." On the top of p. 57, read *Mt.* 6^{14-15} instead of *Mt.* 6^{1-15}.

C. J. CADOUX.

The Nature of Religion. By W. P. PATERSON, D.D. Hodder. 15s.

Among the many good books which the Gifford Lectureship has produced the present volume stands out as one of the very best. It is a vital and most valuable contribution to the history, philosophy, and psychology of religion, marked by sound scholarship and real spiritual insight. Prof. Paterson has made it an opportunity of discussing almost all the important questions which the modern investigation into religion has brought to the front, and on every one of them he has something very sound to contribute. He starts from a definitely psychological standpoint and his first four chapters deal with the "Types of the Religious Subject," "The Instincts," "The Subconscious" and "The Religious Mind." Having thus cleared the ground he goes on to more philosophical and theological discussions on such questions

" The Chief End of Religion," " Religion as the Love of God," and as Light," " Man's Vision of God," and " The Way of Salvation." He then s a chapter on " The Problem of Origins," and concludes with a most uminating discussion " Concerning the Truth of Religion." There is an mense amount of detail in the book which, along with the illustrations awn from innumerable sources, shows the almost encyclopædic grasp of e writer's mind. At the same time his discussions are remarkable for their rity and relevance, and at no point does the reader fail to see the wood r the trees. The standpoint of the book is strictly and severely scientific, t its facts and conclusions are so marshalled as to make it a most power- l apologetic. It serves to vindicate in the most conclusive way the sential nature of religion in the human make-up and its value as a factor human development. Perhaps the most valuable and, as it will un- ubtedly prove to be to many readers, the most interesting part of the ok is the preliminary discussion on the psychological question, and here of. Paterson shows the essential sanity of his outlook, and, where so many iters seem to flounder, walks with an unusually sure tread. He lays full ress on the importance of the New Psychology and makes good use of its aterials. He is equally clear that it can only carry us a very little way d " that the purely empirical outlook gives a fragmentary view of the iverse, and that it needs to be widened and rounded off by a spiritual ilosophy." This need he proceeds to satisfy in his discussion of the great der-lying truths of religion, the nature of God, and the way of man's proach to Him. In his chapters on " Religion as Duty to God " and on The Way of Salvation " he brings out very strongly the importance of e ethical in religious development, and these and other discussions give really practical value to a book which is throughout perhaps the best ntribution of recent times to philosophical theology.

W. B. Selbie.

fe, Mind and Spirit. By C. Lloyd Morgan, LL.D. Williams & Norgate. 15s.

Under this title Prof. Lloyd Morgan has issued the second course of his fford Lectures, the general subject of them being what he calls " Emergent volution." The aim of the lectures may be said to be an argument in favour religious teleology based on an immanent view of evolution. This general w-point can best be set forth in Dr. Lloyd Morgan's own words :

" There is, I submit, an intelligible sense in which it may be said that, in e ascending hierarchy of stages of progress, regarded as manifestations of vine Purpose, each higher stage is in turn *super*natural to that which ecedes it. In this sense life is supernatural to the inorganic ; reflective mprehension in thought is supernatural to naïve unreflective perception ; e religious attitude, with acknowledgment of Divine Purpose, is super- tural to the ethical attitude in social affairs. For those who reach this ghest stage, as they deem it, the religious attitude affords the supreme emplar of the supernatural. It is distinctive of the spiritual man. The nical value of what the right-minded social person speaks of as ' playing e game ' is not lost ; the spiritual value of doing so in accordance with vine Purpose, or ' in God's sight,' is gained. It is this that is distinctive the religious attitude as emergent in some persons."

Dr. Lloyd Morgan's discussion of this thesis is extremely interesting and ggestive. He deals with his subject partly from the practical and ychological point of view, and partly from the more theoretic and

philosophical. He has much to say on behaviour and the mechanism of life, on the emergence of mind, and on its manifestations in values and purpose, in thought and in action, and he concludes by arguing for that religious attitude which recognises the reality of a Divine Purpose in the universe as in some sense objectively real. It must be confessed that his book, though very thought-provoking, is not easy reading. At the same time it is lighted up with so many admirable illustrations from physical science that these carry the reader on almost in spite of himself. Whether the particular form of evolution for which the writer stands can be established as a scientific proposition we may take leave to doubt. There is, however, very much to be said for it from the psychological and philosophical standpoint, and there is no doubt that it opens the way for a fresh discussion of the whole question of teleology from both the scientific and the religious point of view. That it stops short where it does is incidental to the limitations of the Gifford Lectureship, but it may be said that this is just one of the subjects in which the findings of natural religion need to be corrected and supplemented by what we know as Christian revelation.

W. B. Selbie.

Providence : Divine and Human. Volume I.—Some Problems of Divine Providence. By E. Griffith-Jones, D.D. Hodder. 8s. 6d.

Dr. Griffith-Jones describes this book as a sequel to his well-known work, *The Ascent through Christ*, which was published twenty-five years ago, and has run through ten editions. In that work he applied evolutionary categories to some of the central truths of Christianity : in the present volume he endeavours to study in the light of similar modern conceptions some of the problems of the Christian faith in its wider aspects. The division of the subject under two heads, " Providence : Divine and Human," corresponds to a conviction on the part of the author that the doctrine of Providence has been studied too much from the Divine side only, the world being viewed as a means to the Divine end. Dr. Griffith-Jones holds that the human factor in the working out of God's providential plan deserves separate consideration. This part of the subject is, however, reserved for a second volume ; the first, now published, deals with Providence on its Divine side more exclusively.

The book has evidently been for the author a labour of love. Wide reading and much reflection have gone to its making. Within the special sphere which it undertakes to fill it is likely to be both useful and helpful. That sphere, however, is distinctly limited by the author's own purpose. He writes in the Preface : " In this work, the validity of the essential Christian doctrines is taken for granted. It is a book, that is, not for the unbeliever or the sceptic, but for the perplexed Christian believer who is anxious to harmonise his faith with the world-view of modern science and philosophy, and to express it, *so far as that can be done without detriment to spiritual values*, in the thought-forms of our day and generation."

Dr. Griffith-Jones's actual apologetic for the Christian religion is based on Otto's notion of the *numinous*. Christianity is the religion which expresses the numinous at once in the most vigorous and the most purified form. The net issue of the whole work is the true and important result that if, trusting to the religious instinct, we accept Christianity as its completest fulfilment, we may find ways sufficiently satisfactory to the believer of reconciling our faith with science.

Robert S. Franks.

rist's Gospel of the Eternal and the Divine Manifestation in Christ. By W. L. WALKER, D.D. T. & T. Clark. 7s. 6d.

Several stimulating contributions to modern theology stand to Dr. lker's credit; and this, by no means the least valuable, appears when, ıe reminds us, he has reached fourscore years. On this latter ground he ves a measure of indulgence; but, except for occasional loose expansive- s of style and perhaps needless reiteration of argument, there is no need apology on this, or indeed any other, score. It is a live and challenging k that every minister ought to read.

So many points are touched on that at times the volume almost bears the ıplexion of a final confession of faith on the part of its veteran author; two main features stand out in their demand for a fresh adjustment of ught by preachers and students. First, in regard to the Kingdom of God. :ording to Jesus, this Kingdom was real and was soon to appear. But lid not come to earth in the form in which He preached it. Indeed, Walker argues, there can, in the nature of things, be no complete or manent Kingdom of God on this earth. "A kingdom on this earth rely, after myriads of its inhabitants have passed away, and itself bound ıe time to come to an end with the end of the world, would be no worthy l for an infinite Creator and Father of men." Therefore, for the real ıgdom *of God*, in which His purpose is fulfilled, we must look beyond this sent life, to a world where justice is done to all, and deliverance is found m every kind of evil.

It is impossible, in a short review, to discuss this argument. Enough to that Dr. Walker presents it with resource and conviction, and that he little difficulty in showing that it has no kinship with a meretricious er-worldism. And in any case it takes the field as a legitimate factor in avelling much that is perplexing in the teaching of Jesus.

The other feature of Dr. Walker's volume that will provoke discussion is Christology. Here it is, in his own words: "While we can confidently ık of Jesus as being both human and divine, as being in His divine humanity with God, and as Him in whom man's Sonship was realised, as holding a unique or special relation to both God and man, we cannot with the e confidence say 'Jesus is God.'" In brief, Dr. Walker stands for the nity of Christ, not His deity; and on every ground he insists on the dity and the importance of the distinction. "Men reading the story of ist, as it is given in the Gospels, find it hard to be asked to say that He ım they see praying to God, trusting in God, saying that God had sent , living as a man amongst men, and dying, as surely *God* cannot die, is iself the God of whom He speaks." Those who dissent from Dr. Walker's tion will not easily find a convincing counter to this argument.

At all events, whether they agree with him or not, Dr. Walker gives his lers a fine object-lesson in the reality and mental enterprise with which ology ought always to be associated.

ARTHUR PRINGLE.

ıe Postulates of a Christian Philosophy. By H. MAURICE RELTON, D.D. S.P.C.K. 7s. 6d.

'We venture to hope that this book may prove of value especially to ological students and candidates for Holy Orders." It may be predicted the author's modest hope expressed in these words will be realised, he has set out clearly and discussed fairly some of the points at which olic Christian doctrine clashes with current philosophical speculations. book is more suitable to the study than to the market place, for, although style is lucid, much of the argument is too technical for the totally

uninitiated, who, however, will profit by having these discussions retailed to them in their own language. Some of the fundamental themes which Dr. Relton discusses are Eternal Life, and how the urgent need for a re-statement of the Christian position on this matter is to be met; the Omnipotence of God in connexion with the clamant fact of evil, and the inadequacy of the current notions of some kind of finite deity struggling and evolving himself; the doctrines of the Trinity, the Incarnation and so on. The treatment of these profound topics is fresh, and full justice is done to the writings of philosophers who stand outside the Christian camp. The chapter on "The Christian Conception of God" is particularly good, but the whole book is well worthy of a careful reading.

D. W. LANGRIDGE.

The Quest for God in China. By F. W. S. O'NEILL, M.A. Allen and Unwin. 7s. 6d.
China and the West. By W. E. SOOTHILL. Oxford Univ. Press. 10s. 6d.
India. By SIR VALENTINE CHIROL. Ernest Benn. 15s.
Rambles in Vedanta. By B. R. RAJAM AIYAR. Allen and Unwin. 12s. 6d.
Foregleams of God. By T. ISAAC TAMBYAH. Luzac. 10s. 6d.

The Quest for God in China is a fresh and living book written by one who has been for twenty-eight years in the Irish Presbyterian Mission in Manchuria. It is the author's personal experience which gives to this work its distinctive value. Even where he is dealing with the past his dominant interest is in the religious convictions of the present, and it is on the present and not on the past, that his book is most interesting and informative. The Open Court with its spiritualistic syncretism; Neo-Buddhism; modern Chinese Muhammadanism; The New Thought Movement, which would find in scientific culture a substitute for religion, new sects like The Universal Society of Virtue, and The Society for Cleansing the Heart—all these are vividly described by one who knows them, not from books alone, but by personal contact with their members. The words which Mr. O'Neill quotes from a Norwegian missionary, who is seeking in Buddhist fashion to win the Buddhists, might well be used to describe this book, "Strictly Christocentric and consequently very broad-minded." Mr. O'Neill writes throughout as a missionary whose zeal has grown with knowledge, and who, just because of his faith in the sole adequacy of Christ, can rejoice to find the best in non-Christian movements and religions, confident that that best can be made valid and complete in Christianity alone. The one criticism we have to make is that the book is somewhat disconnected; it would have gained in force and clearness by greater concentration, and less abrupt transitions from ancient to modern times. But we are very grateful to Mr. O'Neill for this book, which so vividly describes the Renaissance of China in its confusion and its chaos, its immense potentialities of good and evil.

In *China and the West* Prof. Soothill gives a brief and lucid sketch of the contact of China with the West since earliest times. In view of the present crisis, the latter half of the book has more than historic interest. We have here an unbiased and authoritative account of the attempts made by British merchants to engage in peaceful trade with China; the failure of our policy of conciliation; the so-called "Opium" and "Arrow" wars; the wars of China with France and Japan; the European scramble for ports and "spheres of influence"; the Boxer outbreak; and, in the end, the establishment of a republic which, as Prof. Soothill says, has meant to China not the expected millenium, but its present ruin. Of the future of China Prof. Soothill writes sombrely. "That China will some day contain a great, prosperous and enlightened people there can be no doubt. By what process a renaissance

be brought about is far from clear. The revolution was unnecessary and nful. Absolutely unprepared for the inevitable result, without a Cromwell Washington, the new rulers have enthroned chaos, with consequent ery to the people." "The need of China is a new soul in her men of acity. She has millions willing to die for her, but few in high places ng with single mind to live for her. Corruption, intrigue, personal ition, may be tolerated for a time in a clever man, who uses these vices essfully for the benefit of the nation; but mediocre men, who are at the e time dishonest—men who for their country would sacrifice the whole not the part, their life but not their greed—such men are useless as iots. That the renaissance will come is certain. In the meantime ions may have to die of famine, be plundered by soldiers, brigands and tes, and be oppressed by monstrous ill-government; and these millions the most industrious, most thrifty, most easily governed people in the ld."

Sir Valentine Chirol's book on *India* is of absorbing interest and quite sual importance. It appears in the series edited by the Right Hon. A. L. Fisher, entitled *The Modern World*, and shows the same fulness of wledge and resolute impartiality which marked Prof. Gooch's book on *nany* in this series. The opening chapter gives "A Bird's-Eye View of a." Then follows an account of "The Bedrock of Hinduism,"—"the ntial and abiding features of a social and religious system from which the force of India has proceeded throughout the ages and still in a large sure proceeds to-day." The period of Muhammadan Domination is described. Mr. Basil Mathews has recently told us of a friend of his, a minent member of the British Labour Party, who asked Mr. Gandhi re there could be found the historical data for the Golden Age of India ch Mr. Gandhi asserts preceded the coming of the English. "Oh," replied Gandhi, "I have meditated long upon it, and I am sure of it." That is Sir Valentine Chirol's method. He gives us facts, not fancies, and shows terror which existed over India "until British power intervened as the *ex machina* that could alone evolve order out of chaos." We have next xposition of "The Governing Principles of British Rule" and of "The ving Tide of Western Influence." That was followed by "The First Wave nti-Western Reaction," which reached its culmination through the ory of Japan, an Asiatic nation, over Russia, a great European power. n followed the unhappy partition of Bengal under the Viceroyalty of Curzon, who "with all his intellectual gifts, seldom, if ever, showed elf possessed of the spiritual vision which is of the essence of real smanship. India he regarded as the brightest gem in the British Crown mpire, but as a gem of an antique and somewhat barbaric lustre which a ern setting could only spoil." "The Tangle of Western Education" is described. The last half of the book is devoted to the period of the t War and of the years which followed the Armistice. We have here a r account of the Montagu-Chelmsford Reforms and their rejection by Extremists. "The Silent Masses" are very sympathetically described, there is a sombre chapter in "The Industrialisation of India." The last pters of the book gather around the tragic figure of Mahatma Gandhi. aint, who preached non-violence, his agitation was followed by "the lting outrages committed by Indian mobs" at Amritzar, which provoked eral Dyer "after order had been restored" "to fire without warning n a great crowd assembled . . . in defiance of his orders prohibiting ublic meetings." That act, as Sir Valentine Chirol says, "was to dig nister a gulf between the ruling and the subject race that the story of that k day in the annals of British India cannot be ignored." That horrible

event led Mr. Gandhi to denounce our Government and civilisation a "Satanic." His organisation of Non-Co-operation Committees led to furthe violence. "Murder, arson and riot too often dogged the footsteps of th fervent apostle of non-violence," whilst his approval of the Caliphate agitatio received "a frightful object-lesson in the rising of the fierce Muhammada Moplahs of the Malabar Coast in 1921-2. Directed at first against th British, it soon turned into a savage onslaught on the Hindu population recalling the worst days of the early Muhammadan invasions of India Helpless Hindus were ruthlessly plundered and slaughtered, and their wome ravished, the only alternative given to them being to embrace Islam at th point of the sword."

Of great importance is the chapter on "The Reactions of World-Powe in India"—the just resentment felt at the treatment of Indians in Kenya the influence of the propaganda of the Bolshevists, who, although they preac Atheism in Russia, are ready "wherever religious fanaticism can serve thei purpose outside of Russia, to give any creed their blessing." Of the future Sir Valentine Chirol writes with sober hope. There is already a reactio against the wilder schemes of non-co-operation. "In the different stage through which British rule has already passed, it has been subjected to many new strains and tests, and it has stood them all." But on the British sid we must rid ourselves of the "hungry materialism" which "threatens t live down the finer idealism which seemed at first to have wrung out of the horror of a world-war the atoning promise of a better future to mankind Least of all can idealism be allowed to die out of our strange relationship wit India." Somehow or other "a synthesis must be found between the Eas and the West, if an irrevocable clash is to be averted in which neither coul escape disaster."

This is a book which will not please sentimentalists, whether they be thos who ignore India's just rights or those who hold that in every controversy England is always and entirely wrong. But those who desire, no propaganda, nor appeals to racial passion, but true history, will find in this wise, discriminating and authoritative book just what they seek, and it i greatly to be desired that this book should be very widely read.

Rambles in Vedanta is a reprint of articles contributed to the *Prabuddha Bharata* by Mr. B. R. Rajam Aiyar during the years 1896-8. It is a book o over 850 pages—a remarkable achievement when we remember that its author died at the early age of twenty-six. It consists partly of exposition of a modernised Vedanta, partly of stories, some new, some based on ancien Indian sources. Its treatment is quite uncritical, and unduly blurs the distinctions between the different phases of Hindu thought. In this its interest lies, for this book is an attractive presentation of that purified Hinduism, unconsciously influenced by Christian thought, which many Western-educated Hindus of that period proudly claimed to be the essence of all religions.

Foregleams of God is of special interest as the work of an Indian Christian, and is, as such, to be warmly welcomed as a sign that the Indian Church is at last producing scholars able to guide its thought. It reveals not only very wide reading, but sympathy and insight. At times we could wish, indeed, that its author had been less modest, and had given us more of his own thought, and less of that of others, for the Western authorities he quotes are of unequal value, and the book would gain if some of their fancies were omitted. We doubt, for instance, if his wise recognition of the genuine aspirations after God expressed in the noblest teaching of ancient Hinduism receives any real support from the view which he incorporates that the "revelation of the hope of a suffering and victorious Redeemer was preserved

in the naming of the stars and their grouping into signs and constellations." But when we remember the necessary isolation of every Indian scholar from great libraries and seats of Christian learning, we can only admire the knowledge and the general discretion of this book. In the long section on Hinduism, we have an admirable account of the "Foregleams of God," not only in the *Vedas* and the *Gītā*, but also in the *Saiva Siddhānta*, in which Mr. Tambyah, as a Tamulian, has a special interest. The second section of the book deals with Buddhism. Mr. Tambyah sees in Gautama "a forerunner of the morning," and speaks of his character with admiration and even reverence. To us in the West the most interesting section is the third and last, entitled "Torch-Bearers." He traces the success of Christianity, less in the number of converts made, than in its patent success in purifying social customs and bringing about a notable reformation both in Hinduism and in Buddhism. Successfully he unites a recognition of the partial truth in Indian religions with the claim that Christianity alone is the full and final revelation of God. He warns us against "the false missionary strategy" which speaks as if Christianity were identical with Western civilisation, and pleads that the Christian missionary must not concern himself with what Dr. Dennis calls "the economic and commercial value of missions" lest, though "sent out as a soul-saver," he should "cease to be an Apostle." There is, of course, another side to this problem, which Mr. Tambyah hardly seems to recognise, but his protest deserves the careful consideration of those who guide the affairs of our Missionary Societies. We could wish that this section of the book were longer, and we hope that Mr. Tambyah, now that he has explored the highest aspirations of Indian religion, will give us another book in which to show more fully how these aspirations are fulfilled in Christ. A long appendix (pp. 387-429) deals at length with the Biblical evidence for the Deity of Christ—an appendix rendered necessary by the recent attempt of one who was once a trusted Indian leader of the South India United Church to explain away the unique significance of Christ.

SYDNEY CAVE.

Spiritual Values in Adult Education. By B. A. YEAXLEE, B.A., Ph.D. Oxford University Press. Vol. I., 10s. 6d.; Vol. II., 15s.

The main theme of these two valuable volumes—which may fail in their main object through their own completeness—should somehow be brought home to the mind and heart of the religious world. The Churches have long considered that education must be left to the State. They find it difficult enough to give even a minimum of religious knowledge, working as they do under restrictions of time and accommodation, and so they have gradually lost their hold on general education. Some of us have even taken comfort thereat, but we have our moments of doubt.

Dr. Yeaxlee is not out for any narrow religious teaching, but rather to make an urgent plea that religion cannot be divorced from education without grave harm to both. "The Church, and kindred bodies," he says, "have a great province which should be associated with others in the republic of learning."

In no portion of education is the wide view so necessary as in adult education, and Dr. Yeaxlee evidently finds no great comfort in much of the work of the Churches in this sphere. He reviews the main movements of the nineteenth century with generous appreciation of the vision and energy of the Society of Friends, of the enthusiasm of the founders of the Co-operative Education Movement, and of those forces bordering on the spiritual which brought about the growth of libraries and such developments as the

University Extension Movement. In many of the syllabuses and schemes of this period religion was officially barred, but it could never be kept out of philosophy class or scientific discussion.

In these disturbing and yet hopeful post-war days, where is adult education tending? Is the working man expressing a real desire for education? The demand is great and the dangers many. Allied with the Workers' Educational Association are a large number of bodies whose outlook accords in essence with that which regards adult education as a spiritual activity, but there is a strong Labour Movement which takes its stand on the fact of the class-struggle, and states that "'Impartiality' in the Social Sciences is impossible," and has little or no use for religion.

Dr. Yeaxlee urges that "education has a right to look for a mighty re-inforcement from the side of religion." The Church has made the mistake of concentrating on the children and adolescents to the neglect of adult education, but "education is a lifelong movement."

At the end of the second volume is an invaluable collection of information as to what is being done for adult education by various religious bodies. Our own contribution makes no great showing. It is not that the Congregational body has no conscience in the matter, but its efforts are episodic and undirected, and it may also be that some of us do not believe in education and the discussion of social problems.

Dr. Yeaxlee thinks the outlook for adult education not unhopeful. The Churches must get together and our efforts must be co-ordinated. Could not Dr. Yeaxlee bring out a small volume—giving the gist of the arguments and his conclusions—that would be available to all the members of our Churches?

A. P. MOTTRAM.

School Worship. The Independent Press. Words and Music from 5s.; Words only from 10d.

The hymn lover turns to any new collection with fear and distrust. He looks first for his old favourites. Have they come out unscathed? Any new tune to well-loved words must run the gauntlet of criticism that is mixed with more than a trace of prejudice. But all suspicions will be set at rest as the anxious critic makes his way through this splendid collection issued by The Independent Press, the new name for the Congregational Union Publication Department. The book is divided into three parts—105 hymns for the very young; another 300 for those more grown up; and a portion with prayers and model services.

The aim of the book is ambitious—"to be useful for Sunday School scholars, Young Peoples' Societies, Fellowships, and Day Schools," but it may be said at once that the book successfully passes every acid test of the critic. It is difficult to see how the musical portion could have been better done. Every source, English and foreign, ancient and modern, has been drawn on, and where suitable tunes could not be found Mr. Thalben-Ball, the gifted organist of The Temple Church, has supplied most pleasing and musician-like melodies.

If there be any Rip Van Winkle in our Schools who has missed Sir Walford Davies's *Hymns of the Kingdom* and the folk-tunes of the *English Hymnal* he will rub his eyes in bewilderment, but if he makes his way through the book with unprejudiced judgment he cannot fail to be charmed.

The Committee responsible for the book must be one of men with robust common-sense. They have been catholic yet eclectic, kindly considerate of the feelings of the more conservative and yet radically open to new ideas. If we have any complaint to make it is that eight-line hymns are too

frequent; the tune is apt to lose its way. Now and again verses have crept in that need apology. In number 220 we find:

> "God, to Whom we look up blindly,
> Look Thou down upon us kindly,
> We have sinned, but not designedly."

And a few of the hymns, beautiful enough, are a little too intimate for young folk to sing in public.

Of our well-known hymns, "Jesus shall reign" is given *Galilee* by Armes; "Dear Lord and Father" has *Hammersmith* by W. H. Gladstone, but those who sigh for Maker's *Rest* will find it in the Appendix; Kipling's "Recessional" is allotted *The Agincourt Song*; "The day Thou gavest" has lost its dance-tune beloved of thousands.

We miss "Play the Man," one of the best boys' hymns, and we should have welcomed Quiller Couch's "Conscience" from Palser's beautiful collection of hymns for schools. And when we wish to sing Addison's "The spacious firmament on high," should *London* be missing?

The Music and the Words only editions are marvellously cheap. Unfortunately the ideal of providing every older scholar with a full music copy would be prohibitive in cost. It is a pity that an edition with the air alone and words could not be printed. Walford-Davies's example is an excellent one here. Every child should learn early to follow the music in tonic and staff notation. The third portion of the book, Orders of Worship, *etc.*, will meet with approval in all but a few circles. This—and indeed the whole book—breathes enthusiasm and deep sincerity.

Our Churches will be proud that among the composers and hymn writers well-known Congregationalist names are found placed against excellent hymns and tunes, but proud most of all that so catholic-minded and beautiful a book should have come from so devoted a band of our own folk.

A. P. Mottram.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

The number of books on *Jeremiah* that have been written lately is an encouraging sign. Volumes by Sir G. A. Smith and Dr. Skinner are now followed by Principal Wheeler Robinson's * *The Cross of Jeremiah* (S.C.M., 2s. 6d.) and Prof. W. F. Lofthouse's *Jeremiah and the New Covenant* (S.C.M., 6s.), both of which treat the life and work of the prophet in an amazingly fresh way. Principal Wheeler Robinson is now one of our two leading Free Church O.T. scholars. In all that he writes accurate scholarship is combined with intense human sympathy—there is never anything arid or academic about it. The present book makes a contribution to its subject out of all proportion to its size, and with Prof. Lofthouse's—which calls in the aid of modern life and literature to make Jeremiah a vivid personality—forms an excellent introduction to the study of the prophet.

Another S.C.M. book (4s. and 2s. 6d.) is the Rev. G. W. Thorn's *The Heart of Israel*, which the writer calls "an approach to the *Book of Psalms*." Without laying claim to any deep scholarship the book will serve as a primer for those who desire to know more of the Psalter. It is well written and easy to read.

The Rev. T. E. Miller did not live to see his *Portraits of Men of the New Testament* (Allenson, 5s.). The volume possesses the same characteristic as the three volumes dealing with Bible characters that have preceded it—sanity, common-sense, and the gift of applying an old story to modern life.

The War brought with it a revival of interest in the subject of punishment in its many aspects—by God, by parents and teachers, and by the State. Canon de Pauley's *Punishment, Human and Divine* (S.P.C.K., 7s. 6d.), is therefore a pertinent and handy book. It expounds the view of punishment set forth in Plato, Plotinus, Augustine, Aquinas and Grotius; treats of "The Theory of Punishment," "Grace and Punishment," and "Atonement and Punishment"; and concludes with a chapter on "The State."

In introducing the Rev. Harold Anson's **A Practical Faith* (Allen & Unwin, 3s. 6d.) the Rev. H. R. L. Sheppard castigates theologians for using unfamiliar terms and not making themselves understood by ordinary people. Mr. Anson does not go very far, however, before he is talking about "a whole complex of moral inhibitions and taboos," like the best—or worst—of them! The fact is that it is extremely difficult for religious teachers to realise how alien their terminology is to "the man in the street." Mr. Anson's book is, on the whole, however, very clear. It is reasonable and practical, and will be of service to the educated young person interested in religion. Mr. Anson is perhaps inclined to make more concessions than are wise—or necessary—to win people to his faith, and at points he will fail to carry many Christians with him, but his frankness and openmindedness are very attractive, and we trust that his book will be widely read.

The "Little Books on the Christian Life" (Hodder, 3s. 6d.) are making quite a delightful series. Three volumes are before us—Canon Deane's study of the Lord's Prayer, *Our Father;* the Rev. Jas. Reid's "Studies in the Beatitudes," *The Key to the Kingdom;* and the Rev. F. H. Ballard's *In the Form of a Servant*, a sketch of the life of Jesus.

Dr. Percy Dearmer concludes his "Lessons on the Way" series with Vol. V.—*The Lord's Prayer and Sacraments* (Heffer, 4s.). Dr. Dearmer has the gift of exposition, and those who have to teach young people the elements of the Christian faith will find this series helpful.

The Bishop of Edinburgh's *Waiting* (Wells Gardner, 3s. 6d.) is, we think, destined to be a boon to those who, knowing their days are numbered, are inclined to lose faith. Written from poignant personal experience the book rings true, and, while we cannot share its sacramental views, we can unhesitatingly commend it as likely to be helpful to many a perplexed sufferer and to those who can see in death only a closed door. Other Bishops, too, render service to Christian people of all denominations by their publications this quarter. The Bishop of Kensington's *Applied Religion* (Longmans, 3s. 6d. and 2s. 6d.)—ten addresses given at St. Martin's-in-the-Fields—has a ring of sincerity about it and a wistful desire to help that are very attractive and make it worthy of a wide circulation. The same is true of Bishop Temple's *Personal Religion and the Life of Fellowship* (Longmans, 2s. 6d.), a book which maintains the high standard of the previous volumes recommended by the Bishop of London for Lenten reading. What a difference it would make to our worship, and to our lives, if we all acted on the principle embodied in these words: "'Will you do for me what I want?'—that is the form of natural prayer. But the form of Christian prayer is: 'Will You do with me, and with all men, what You want?'"

The Tree of Healing (Hodder, 6s.) consists of "Short Studies in the Message of the Cross," by the late J. M. E. Ross, of the *British Weekly*, a memorial

sketch being contributed by Dr. Moffatt. Sixteen of the nineteen chapters planned for the volume are here printed, and they are marked by that reverent spirit which suffused all that Ross did and wrote.

We find Prof. J. A. Robertson's *Divine Vocation in Human Life* (Clarke, 6s.), a difficult book to review. The first reading leaves an impression of abundant quotations, apt illustrations, and no lack of ideas, but with no clear conception of the connexion between the book's three parts. Nobody can read these pages without profit, but a plainer sequence of thought would have made them more profitable still. A smaller book, with much the same purpose, is Miss Fanny Street's *The Creative Life* (S.C.M., 2s.) which, though steeped in mysticism, is full of sound guidance for everyday life. Miss Street has a way of writing which will be found helpful by the students in whom she is particularly interested.

Those who have to conduct worship will like to examine the Rev. J. M. Connell's *Common Prayer in Nine Services* (Longmans, 5s. and 2s. 6d.) "intended to meet the requirements of Liberal Christian Worship." Of more general interest—unless its minute print hinders perusal—is Mr. J. H. Oldham's *Devotional Diary* (S.C.M., 3s. and 2s.) which provides not only daily devotions, but also the space to record the time spent. We imagine that for most of us a time-table of this kind would be a sorry record! Mr. Shane Leslie's *Anthology of Catholic Poets* (Burns, Oates, 7s. 6d.) may almost be called another devotional book, so many of the poems dealing with religion. The anthology contains many familiar names like Crashaw, Dryden, Newman, Faber, Patmore, Wilde, Alice Meynell and Francis Thompson, but Mr. Leslie has included many little-known poems from many centuries, and the result is a most interesting collection.

Dr. D. S. Adam's *Handbook of Christian Ethics* (Clark, 8s.) consists of lectures given at Ormond College Theological Hall, Melbourne, and is specially designed for theological students. It covers the ground in a workmanlike way, and is at once a useful book of reference and a manual for students preparing for examinations.

Father Slater's *Back to Morality* (Burns, Oates, 5s.) is a very disappointing book, made up apparently of newspaper articles on a great variety of subjects. From the title we hoped that the well-known Jesuit casuist was to give us a work of real and permanent worth.

Four books by Anglicans, all of which make us see the great gulf fixed between the Anglo-Catholics and Free Churchmen, follow. Miss Sheila Kaye-Smith has not enhanced her reputation by forsaking fiction for controversy. Her *Anglo-Catholicism* (Chapman and Hall, 7s. 6d.) is not as well written as her novels, and she has neither the knowledge nor the temperament of the historian. There is prejudice on every page, and sometimes worse than prejudice, *e.g.*, "the reproduction of the conditions of the average Nonconformist chapel, in which the Minister is more or less in the hands of his chief laymen, was unthinkable in the Apostolic Church of England." Those are denounced who would make the Church commend herself to the people "by making her descend from her throne and come down in the street to mix with other denominations." We remember a Village Carpenter whom the people of the street heard gladly! Miss Kaye-Smith, who uses the word "Catholic" throughout in the narrow sense of the group to which she belongs, insists that the Church of England must make no concessions to secure union with "separated bodies" which would prevent union with Rome. Altogether she betrays a pseudo-Catholicism stifling to those who belong to a truly Catholic Church which unchurches no follower of Jesus Christ.

Canon Carnegie's *Anglicanism* (Putnam, 7s. 6d.) is an equally unfortunate book. It is called a "history and philosophy of Anglicanism," but its history is biased, and there is so much extraneous matter that philosophy scarcely finds a place. We opened the book prepared to listen to serious arguments for the contention that Anglicanism has an important *rôle* in the world as mediator between churches, classes, and nations. But when we found all Puritans lumped together as intolerant and no mention made of the views of the early Independents or of Cromwell's views on toleration, and read foolish and gratuitous statements like "[Edward VI's Council was] the worst government that England has ever suffered under," we saw we must reckon the book as of little value. Canon Carnegie's *bête noire* is Modernism while he recognises England and Rome cannot come to terms without changes in both.

Dr. Darwell Stone has written *The Faith of an English Catholic* (Longmans, 4s. and 2s. 6d.) to show what Anglo-Catholics believe. His account of "Catholic faith and practice" again reveals how small is the prospect of re-union.

The Rev. K. D. Mackenzie's *The Confusion of the Churches* (Allan, 10s. 6d.) is a much more helpful book, though in our copy a critical sheet of 16 pp. is missing. The author writes in a cultured and amiable way, and his book is a mine of information. It outlines the history of the Churches, describes efforts at re-union, and then discusses prospects. It is disappointing to see that he thinks it necessary to spend so much time on Parker's consecration—and Anglicans do not seem able to comprehend the Congregational conception of *a* church as *the* Church "out-cropping" in a locality, while it is interesting to learn that our theology is suspect! Indeed just now we seem to be the pariahs of Christendom, for in Father Puller's *Orders and Jurisdiction* (Longmans, 12s. 6d.)—a reprint of able articles on subjects that seem of primary importance to Roman Catholics—we read that while Presbyterians or Wesleyans need not be re-baptised, "I cannot profess to feel the same security about Baptisms administered by Congregationalist and Baptist ministers of the present day. I have found sometimes on inquiry that some of them think themselves at liberty to depart very seriously from the Catholic form, and I am accustomed to re-baptize conditionally converts from those bodies . . ."

The Rev. C. E. Douglas's *The Rallying Centre of Christendom* (Faith Press, 2s. 6d.) is one of the most suggestive books of the quarter. An admirable first chapter on "What is the Religion of the English?" is followed by a survey of the Church's history, a succinct description of the constitution and administration of the Church under the Enabling Bill, and a discussion of the prospects of re-union. The book is alive from beginning to end, and full of facts, and from that point of view invaluable to the non-Anglican reader who must perforce disagree violently with a good deal of it. Mr. Douglas imagines a much more rigid and developed organisation in the Apostolic Church than most scholars accept, and the projection of an "Apostolic College" into the varying centuries of the Church's history vitiates much of his argument. Mr. Douglas holds that if the Church of England will but return to proper synodical government it will not merely increase its efficiency but tend to re-union with the Orthodox and Roman Catholic Churches, and with the Free Churches, and thus make England and its Established Church "the rallying centre of Christendom."

During the last generation we have learnt a good deal about the environment of the early Church and its reaction on Christians. Prof. W. R. Halliday's *The Pagan Background of Early Christianity* (Univ. of Liverpool

and Hodder, 12s. 6d.) is a useful work on these lines, giving an account of the government and society of the period, outlining beliefs and ritual common to pagans and Christians, and discussing the mystery-religions, especially Mithraism.

If possible we go out of our way to commend a maiden book, but " of the making of books there is no end," and it is difficult to commend even a first book that seems superfluous. Mr. R. B. Lloyd's *The Approach to the Reformation* (Parsons, 6s.) gathers together much interesting information, but adds nothing to our knowledge of the subject.

The late Dr. Smellie's *The Reformation in Literature* (Melrose, 10s. 6d.) consists of what appear to be popular lectures on the leaders of the Reformation and their writings—Luther, Calvin, Knox, Tindale, and others. The lectures convey knowledge in a popular way and lovers of *Men of the Covenant* will not miss the book, though they will look in vain for anything in the way of Introduction.

Eleven Christians (S.C.M., 5s.) contains eleven " studies in personality " by members of a Wesleyan group—" the Fellowship of the Kingdom." The sketches, which are of very varied style and merit, deal with Clement of Alexandria, Augustine, Gerard Groote, Teresa, Pascal, Bunyan, Fox, Newman, Gladstone, Francis Paget and James Smetham.

Mr. F. Deaville Walker's **William Carey* (S.C.M., 5s.) is one of the best volumes that has appeared in the excellent " Missionary Biographies " series. Indeed we found it as fascinating and thrilling as though we had never before read a life of Carey. Mr. Walker would perhaps have been well advised to use the Rev. S. Pearce Carey's life of his great-grandfather, which, though it is very wordy, incorporates considerable first-hand research. Nevertheless, the book is admirably written, and we can imagine no better means of missionary propaganda than its wide circulation.

Dr. H. J. Wotherspoon's *James Cooper* (Longmans, 12s. 6d.) is almost as heavy as the type suggests—indeed, we have rarely found a biography drag so much as did the first half of this one. James Cooper, who became Moderator of the Church of Scotland, a doctor five times over, and a Regius Professor in the University of Glasgow, occupied a unique position in the Church to which he belonged. " Even as a student he arrived at convictions on theological questions which he never afterwards saw reason to depart from or to modify," and his extreme conservatism showed itself in striking ways. He became the protagonist of Church Union, but it was no mere Presbyterian Union he desired ; he wished the Episcopal Church of Scotland to come in, and he looked longingly to other Churches too. Dr. Cooper apparently had not the slightest understanding of the Free Church position, and we are obliged to think of him as an example of the new presbyter who is but old priest writ large. A united Church that would have satisfied Cooper would certainly not have included those who believe in freedom and in the Living Spirit which guides into all truth.

Mary Elizabeth Haldane (Hodder, 5s.) is a fitting tribute to the remarkable lady whose death at the age of 100 years is still fresh in our memory. The contributions by Miss Haldane (who edits the volume), Lord Haldane, and the Archbishop of York are restrained, yet revealing, while the long chapter, " Early Days," which Mrs. Haldane wrote for her children and grandchildren provides an informing account of her life prior to 1840. Mrs. Haldane's faith and courage, maintained right to the end, will be an inspiration to many.

Miss Lilian Stevenson's *Mathilda Wrede of Finland* (Allen and Unwin, 5s.), the thrilling life-story of a modern Elizabeth Fry, is based on a Swedish work which appeared in 1917. Born in 1864, Mathilda Wrede began to visit

prisoners when she was only twenty, and she has spent her life carrying a message of love and hope and cheer to thousands, including those guilty of the worst crimes. The stories of some of Miss Wrede's "friends" should convince doubters that there are no limits to the power of love.

Although Mrs. H. W. Nevinson's *Life's Fitful Fever* (Black, 15s.) is neither well written nor well arranged it makes an attractive story of a full and useful life. A clergyman's house in the Midlands; a Convent School at Oxford; further education in France and Germany; work in the East End slums; the discomforts of housekeeping at Hampstead (another illustration of the patience of people in the Metropolis living in houses provincials would never stand)—these prepare for a public life as fighter for women's votes, Guardian, and J.P.

Mr. Herbert Jenkins spent some time in unravelling incidents in the life of that unique figure in art and letters, William Blake, and also in discovering the whereabouts of his grave at Bunhill Fields. Five chapters summing up these researches are gathered together in *William Blake* (Jenkins, 3s. 6d.), with an introduction by Mr. C. E. Lawrence.

Very refreshing is the selection of the *Letters of Samuel Johnson* (Oxford Univ. Press, 3s. 6d. and 2s.) just issued in the "World's Classics." We have familiar letters like that to Lord Chesterfield, but the selection will be welcomed by those who have not the leisure to read Dr. Birkbeck Hill's collection and yet want to see Johnson without his Boswell. Ministers asked for testimonials by comparative strangers cannot do better than quote Johnson's reply to a lady who applied to him on her son's behalf:

> "You ask me to solicit a great man, to whom I never spoke, for a young person whom I had never seen, upon a supposition which I had no means of knowing to be true."

Mr. Brimley Johnson's *Letters of Jane Austen* (Bodley Head, 6s.) is another entertaining selection, worthy to rank with the Hannah More volume reviewed last quarter. Most of the letters are to relatives, and one is inclined to be surprised at the part dresses, balls, and possible suitors play in the life of the authoress. There are some delightful touches—it seems that even at the beginning of the nineteenth century ladies were "at once expensively and nakedly dressed"—and the Introduction is admirable.

Mr. W. P. Ker, whose death in 1923 revealed to the world a genius for friendship previously known only to the few, left all too little behind him in the way of published work. It is well, therefore, that his *Collected Essays* (Macmillan, 2 vols., 25s.) should be made available. Ker was always an adventurer—it is characteristic of him that he died climbing. In many ways a high Tory, in the world of literature he was for ever exploring, and these essays testify both to his open mind and his keen intellect. Mr. Charles Whibley introduces the essays with a delightful sketch of Ker, from which we take this revealing incident:

> "One day, a friend, walking with him, espied a bird unknown to him. 'What bird is that?' asked the friend. He was told, 'A woodcock.' 'It's not my idea of a woodcock,' said the friend. 'It's God's idea of a woodcock,' replied W. P. Ker."

Mr. Ramsden Balmforth is unknown to us, but we should not wonder if the chapters in * *The Ethical and Religious Value of the Drama* (Allen & Unwin, 7s. 6d.) were first used as sermon-lectures, for which end they are admirably fitted. With the problems of human suffering and the apparent injustice of the world in his mind, Mr. Balmforth studies some of the great dramas, and he has something suggestive and helpful to say about them all. The

dramas considered are the *Book of Job ; Prometheus Bound* and *Prometheus Unbound : Everyman ; King Lear ; Faust ; Brand* and *Peer Gynt ;* Tolstoi's *The Power of Darkness ; Androcles and the Lion, Back to Methuselah,* and *St. Joan ;* Mr. Galsworthy's *The Forest,* and *Justice ;* and *The Dynasts.* A book we have enjoyed reading.

Mr. Thomas Hardy's volume of poems, *Human Shows Far Phantasies* (Macmillan, 7s. 6d.) has for a sub-title " Songs and Trifles," the pieces ranging from the beginning to the end of the poet's long career. Mr. Hardy sings (save the mark !) of sorrow and tragedy, death and the grave, deceived maidens and faithless lovers. Thank God that life is not as Mr. Hardy sees it—with the dark shadows of death and destiny over every moment—and that there are such things as love and laughter, faith and hope.

Sir Robert Falconer's *The United States as a Neighbour* (Cambridge Univ. Press, 7s. 6d.) is, for an Englishman at any rate, a most informing book. After an historical survey of the relationships between Canada and the United States from the War of Independence, the lectures discuss topics like trade and commerce, higher education, and religion, showing the influence of the life of the Republic on that of the Dominion. Canada may have a great part to play in maintaining and consummating the friendship of the Anglo-Saxon peoples, and to that end this book makes a real contribution.

Prof. A. M. Schlesinger has given us a useful volume in his *Political and Social History of the United States,* 1829-1925 (Macmillan Co., 12s. 6d.). To survey the history of such a widespread land during the century of its greatest development was far from an easy task, but Prof. Schlesinger's pages are readable as well as scholarly. Special mention should be made of the numerous maps and of the bibliographies.

England and the World (Oxford Univ. Press, 10s. 6d.) is the seventh volume of the " Unity Series," edited by Mr. F. S. Marvin. The essays show the place of Britain in the world during the centuries from the beginning of civilisation to the present day, the lecturers being A. J. Carlyle, R. G. Collingwood, H. Dodwell, G. P. Gooch, F. J. Gould, A. J. Grant, F. S. Marvin, Miss L. M. Penson, and W. J. Perry.

It is encouraging to find laymen taking up the study of Nonconformist history ; Mr. S. Smith's *Early Nonconformity* (Kiek, 2s. 6d.), covers no new ground, but it shows enthusiasm for the subject.

Mr. Joseph McCabe's writings are always vigorous enough to be interesting. He is as dogmatic as any Pope, and his confidence never fails to amuse. In 1825-1925 (Watts, 5s.) he tells of " A Century of Stupendous Progress," in which science, though " imperfect and incipient," has resulted in more progress than in any previous five centuries. Mr. McCabe's book is full of facts, though it is disfigured by the way he labels all those who disagree with him as " ignorant fanatics." In this book this class includes G.B.S., G.K.C., Bertrand Russell, Hilaire Belloc, and, of course, all Christians.

We welcome wholeheartedly the first volume of Mr. G. D. H. Cole's *Short History of the British Working Class Movement* (Labour Pub. Co., 6s.), which brings the story down to the collapse of Chartism in 1848. Mr. Cole has given us a fair and able summary which all social workers will find of service.

We are indebted to Messrs. Allen & Unwin for printing in cheap form (2s. 6d.) Trotsky's *Where is Britain Going ?* We can imagine nothing more potent than this clear but violent book to persuade British workers that Trotsky's way of securing progress is the wrong way. He believes in " the intensification of the class struggle and its transformation at a certain stage

. . . into civil war " and in " a life and death fight with MacDonaldism." Trotsky, of course, strongly denounces Mr. Baldwin and the bourgeoisie, but it is on the Webbs, " the scurvy pacifists," and especially Mrs. Snowden, that he pours the vials of his wrath. Mr. H. N. Brailsford, in an illuminating introduction, hits the nail on the head in speaking of Trotsky's entire inability to understand the religious life of this country. He says, " I wonder, would Trotsky's conviction that Protestant religion is necessarily a ' bourgeois ' creed which no worker can honestly profess survive a visit to a dissenting chapel in a mining district."

Mr. George Lansbury says that Mr. C. W. Key's *Red Poplar* (Labour Pub. Co., 6d.) is not an apologia, for Poplar has no need to apologise for " work well done on behalf of poor people by poor people." The booklet is, of course, an *ex parte* statement, but so much nonsense has been talked about Poplar that it is well to hear the other side.

The Rev. E. Benson Perkins's *Betting Facts* (S.C.M., 2s.) summarises the evidence given before the House of Commons Select Committee on a Betting Duty, while Mr. C. F. Andrews's *The Opium Evil in India* (S.C.M., 1s.) should do much to rouse public opinion and make us ashamed of Britain's responsibility for the continuation of the opium traffic, and of the attitude of our representatives on the Opium Commission at Geneva.

Dr. Archibald Chisholm's *The Healing of the Nations* (S.C.M., 4s. and 2s. 6d.) takes a wide sweep, showing the inter-relation of social problems the world over. Well informed on the economic aspect of affairs, Dr. Chisholm endeavours to apply Christian principles to the solution of international problems.

It is well to know what the smaller nations are thinking, and an English translation of Dr. Heerfordt's *A New Europe* (Allen & Unwin, 6s. 6d)., which first appeared in Danish, is welcome. Dr. Heerfordt sets out to discover how the form of the League of Nations can " be altered to that of a League effectively ensuring peace," and his immediate aim is " the formation of an international popular movement for the foundation of the Anglo-European United States as a part of the League of Nations."

Col. J. F. C. Fuller's *Atlantis* (Kegan Paul, 2s. 6d.) contains many a pointed criticism of America and Americans, but it must be written down a caricature, if not a malicious caricature. After six weeks in the States Col. Fuller writes with sublime confidence about all things American, his summing up being : " Spiritually the country is a corpse, physically a terrific machine. Materialism is the tyrant which rules from ocean to ocean, and its backwash is superstition and an effervescing froth of cranks." Col. Fuller says that " All men love shedding blood," and there are other generalisations which do not suggest a sober mind or a sound judgment.

Mr. E. M. Forster's *Anonymity* (Hogarth Press, 2s.) is a pregnant inquiry which suggests far more questions than it answers—and questions which ought to be asked. Why is it that the printed word so often carries weight when there is no indication of its source ? Another essay in the same stimulating series is Mr. J. A. Hobson's *Notes on Law and Order*.

The Rev. John Lamond's *Kathleen* (Hutchinson, 6s.) consists of three books. The first gives an account of the author's daughter Kathleen, who died in 1922 at the age of twenty-five ; the third contains conversations with Kathleen on the subject of evolution ; and the second, by far the longest—is an inquiry into the truth of spiritualism, Dr. Lamond being convinced that his daughter succeeded in communicating with him within a fortnight of her death. The volume leaves much to be desired in the way of arrangement ; there are many misprints ; and Dr. Lamond's way of regarding the Bible

does not inspire us with confidence in his judgment in regard to other matters. Another narrative of communications—this time with a deceased son and husband—is *Love and Death* (Hodder, 3s. 6d.), to which Sir Oliver Lodge writes a foreword. The author is a devout Christian who has been convinced of the reality of spirit existence and of the possibility of communication.

The Religion of Health (Dent, 3s. 6d.) is an "examination of Christian Science" begun by the late Sir W. F. Barrett, and completed by his sister. The volume discusses the subject scientifically and impartially and treats also of faith-healing.

Once before we have commended the writings of Mr. Marcus Woodward. His *Country Contentments* (Bles, 6s.) is a delightful volume of nature sketches, which lovers of birds and fields and flowers will read with great pleasure.

We are sorry to see the name of Mr. Stephen McKenna on *The Oldest God* (Butterworth, 7s. 6d.). The writer of *Sonia* is capable of far better work than this account of what happens at a house-party when the majority of the guests determine to follow Pan rather than Christ. The story takes an interminable time before it gets going, and not a character in it is worthy of its creator.

Lady Buckmaster's *Palestine and Pamela* (Heffer, 5s.) is a chatty account of a visit to Palestine written for the "unlearned," a brief history of Jerusalem being prefixed.

The Shining Way (R.T.S., 3s. 6d.) contains sound and healthy advice for maidens by the well-known journalist, Mrs. Flora Klickmann, while there are few homes that could not benefit by Mrs. Coulson Kernahan's wise counsel in *The Secret of Home Happiness* (Sharp, 2s.).

We have spent a pleasant hour with Mr. Arthur Mee's *One Thousand Beautiful Things* (Hodder, 7s. 6d)., an illustrated anthology drawn, in the main, from English literature, though old favourites in prose and poetry are interspersed with extracts from *My Magazine* and other periodicals with which Mr. Mee is connected.

EDITOR.

The ideal commentary on *Isaiah* 40-55 has not yet appeared, and we shall have to accumulate a good deal more information about the period—particularly on the Babylonian and Zoroastrian side—before it will be possible to write it. Nevertheless Mr. Reuben Levy's *Deutero-Isaiah: a Commentary* (Oxford Univ. Press, 5s. net) is a real contribution to one aspect of the subject. Mr. Levy is a scholar of merit in the realms of Rabbinic and medieval Hebrew as well as in those of Persian and Arabic literature, having at one time held the post of Reader in Persian in the University of Oxford. He breaks fresh ground with justifiable confidence therefore, when he sketches for us, from the point of view of liberal Judaism, the history of the doctrine of universalism amongst Jewish thinkers from Deutero-Isaiah through Philo to Spinoza, though he might strengthen his thesis just here by referring to Mr. Roth's recent brilliant essay on the connexion of the latter with Maimonides. The Christian scholar will be somewhat disappointed by the inadequate discussion of the Servant Songs, which are simply interpreted as referring to "an idealized Israel." We ourselves are inclined to regard Deutero-Isaiah rather as the poet and populariser of a school of thought than as himself a great original thinker—a Tennyson rather than a Kant. But Mr. Levy's book does not throw any fresh light on the personality or circumstances of his author. His treatment of the historical background of the poems is a mere *précis* of the conventional

histories. He has even missed some of the latest data unearthed—notably the Gadd tablet.

Mr. Jack is an industrious assembler of data, but his *The Date of the Exodus* (T. and T. Clark, 10s.) does not show much ability for sagacious discrimination. Thus, for example, he quotes Mr. Weigall as an authority of equal value with Prof. T. E. Peet and Dr. Alan Gardiner, and articles in the *Daily Mail* as on a par with standard works. The exact date of the exodus (if indeed there ever was any one migration which can claim this designation *par excellence*) is a matter of small moment, and discussion of the subject, can, in any case, only be of value when undertaken on a basis of first-hand knowledge of the actual sources in their original scripts. When we consider the fragmentary and vague nature of the scanty evidence for the settlement in Canaan, it is impossible to treat even the JE traditions of the exodus as much more than witnesses to the existence of a general oral tradition such as is confirmed by the references in *Amos* and *Hosea*. J. P. NAISH.

Prof. N. Micklem's *Prophecy and Psychology* (Allen and Unwin, 7s. 6d.) is a new volume in the "Christian Revolution" series, which discusses, in scholarly fashion, some important questions concerning the Old Testament prophets from Elijah to Ezekiel. Mr. Micklem seeks to vindicate these great preachers from the exaggerated charges of psychological abnormality and morbidity brought against them by writers who fail to recognise the symbolical character of much of their language. He rightly points out that if our modern poets were treated in the same unimaginative fashion they would all appear as victims of morbid phantasy. Mr. Micklem further contends that the prophetic eschatology is not a mere traditional *schema* of weal and woe taken over from current thought, but that it is always ethically conditioned, springing out of direct insight into the ethical significance of history. He would have us recognise in Elijah the genuine heir of the Mosaic religion, and argues that there is no Messianic doctrine before the Exile, that Isaiah did not preach the inviolability of Zion, that Jeremiah did not prophesy a return from exile, and that Ezekiel was not a ceremonialist. His arguments will not everywhere carry conviction, but they are presented with considerable force and will certainly need to be taken into account. It is a pity that so excellent a book should be spoiled by poor proof-reading.

There has long been real need for a brief but adequate text-book in English dealing with the History of the Medieval Church. Lagarde's book, unfortunately, is very badly translated and repels the average reader. It is obviously an amazingly difficult thing to do justice in a single volume to the many-sided developments of ten significant centuries. In *A History of the Medieval Church, 590-1500* (Methuen, 8s. 6d.) Miss Deanesly has discharged the task with rare skill; she combines competent knowledge with power of selection and economy of words in such wise as to be able to present a reliable picture of a great subject. Theological students will welcome this book, and the general reader, who has been kept in view throughout, will be grateful for competent guidance through this difficult but growingly-interesting field. One could have wished for a fuller index and for a few references to original authorities at important points. These would have added to the value of a book which already possesses outstanding merits.

How Readest Thou? By Stephen Neill (S.C.M., 4s. and 2s. 6d.) is described in its sub-title as "a simple Introduction to the New Testament." The writer is an Indian missionary who has felt the need for a simple book about the New Testament to put into the hands of boys. He gives us a

rief account of the critical questions involved in the case of each of the New estament documents, and follows this with synopses of contents. The ook will be found useful by teachers and ministers on the look-out for a odern—but not too modern—manual of instruction.

ERNEST J. PRICE.

The science of graphology is still in its infancy and indeed it may be ifficult to persuade many people that there is such a thing at all. Those ho are sceptical might do well to study Mr. Robert Saudeck's very laborate book *Psychology of Handwriting* (Allen & Unwin, 12s. 6d.), and ey will probably come to the conclusion that there is at least something o be said for it. The thesis of the book is that it is possible to detect haracter and temperament from an examination of handwriting. Mr. audeck defends this position with a good deal of skill, and illustrates his ethod from the study of the handwriting of a large number of public haracters. It is all very interesting, but it can hardly be regarded as a erious contribution to psychology. In any case the results achieved an only be of a very general nature, and the data are so uncertain that nything like an exact science seems to be in the nature of the case impossible.

Mr. Gates, the writer of *Elementary Psychology* (Macmillan & Co., 12s.), s Professor of Educational Psychology at Columbia University, New ork, and has already published a book on *Psychology for Educational tudents*. The present work has education very much in view but is intended or beginners in the subject and is very well adapted for its purpose. It alls into two parts, the first of which deals mainly with the physical basis f behaviour and of consciousness, while the latter gives an historical and ritical survey of the facts and achievements of practical psychology. It s written rather from the point of view of American education, and it is erhaps somewhat over-behaviourist in its tendency, but nevertheless t is an admirable introduction to the whole subject and should be very seful to students of it in this country.

Dr. Winifred Richmond's *The Adolescent Girl* (Macmillan & Co., 5s.) is book for parents and teachers, and deals with the problems of adolescence mong normal and abnormal girls largely from the medical point of view. t is an entirely sober and scientific treatment of the subject, and contains good deal of very useful, though sometimes painful, information for those ho have to deal with girls at this critical period of their lives. The obvious riticism of it is that the author, writing as a doctor, treats those with whom he is concerned as patients and looks at the whole subject almost entirely om the physical point of view. So far as treatment is concerned we get o further than medicine and education. The fact that even girls have a piritual side to their nature and that this is a factor of great importance n their physical as well as in their mental and moral development hardly eems to come within the writer's purview, but it is a fact which cannot be gnored, and it is impossible not to feel that her treatment suffers from this mitation.

W. B. SELBIE.

NEW EDITIONS AND REPRINTS.

. L. STEVENSON: *Poems* (Dent. Everyman's Library. 2s.).

. M. KEYNES: *A Short View of Russia*. Articles reprinted from *The Nation* (Hogarth Press, 2s.).

ly Religion. Articles reprinted from *The Daily Express*, with replies. (Hutchinson, 2s. 6d.)

W. B. Selbie: *Positive Protestantism.* Reprinted from *The Christian World* (Cong. Union, 6d.).

J. W. Adamson: *An Outline of English Education.* Reprinted from the *Camb Hist of Engl. Lit.* (C.U.P., 3s.).

A. Rowland: *An Independent Parson.* New ed., with a filial appreciation by A. N. Rowland. (Cong. Union, 3s. 6d.).

A. C. Headlam: *Jesus Christ in History and Faith.* 2nd Imp. (Murray, 6s.).

Francis Paget: *The Hallowing of Work* (S.C.M., 1s. 3d.).

Harold Ford: *The Art of Preaching.* 5th ed. (Jenkins, 2s. 6d.).

Harold Ford: *The Art of Extempore Speaking.* 13th ed. (Jenkins, 3s. 6d.).

Lord Sands [Ed.]: *Church Finance.* May be called a new edition of *Efficien Church Finance.* (Clarke, 3s.).

W. Odom: *Morning Prayer and Praise* (R.T.S., 2s. 6d.).

W. Odom: *Prayer and Praise for Eventide* (R.T.S., 2s. 6d.).

J. W. Jordan: *Outline and Object.* 4th ed. (Pickering, 3s.).

W. Alison Phillips: *The Revolution in Ireland,* 1906-1913. 2nd ed. (Longmans, 15s.).

Also received:

Lilian Daly: *The Philosophy of Righteousness* (Dent. 2s.).

Frank Ballard: *The Mystery of Painlessness* (Sharp, 1s.).

C. Franklin Angus: *I Believe* (S.C.M., 1s.).

G. H. S. Walpole: *The Devotional Study of the Bible* (S.C.M., 1s.).

H. Wheeler Robinson: *Baptist Principles* (Kingsgate Press, 2s.).

Sadhu Sundar Singh: *Meditations on Various Aspects of the Spiritual Li* (Macmillan, 2s. 6d.).

G. Leopold [Ed.]: *Christianity and Theosophy Harmonised* (Manchester: Veritas Press, 6s.).

G. H. Charnley: *The Enchanted Highway.* Talks to Children (Allenson, 5s.).

J. B. Brooks: *Just Fancy!* Addresses to Young People (Sharp, 2s.).

John Laird: *Our Minds and their Bodies.* World's Manuals. (Milford, 2s. 6d.

G. Horwill: *Proportional Representation: Its Dangers and Defects* (Allen Unwin, 6s.).

W. A. Chapple: *Alcohol and Self-Control* (R. J. James, 1s. 6d.).

Mary Emcy: *Woman's Place in Life* (Allenson, 3s. 6d.).

M. R. Hopkinson: *The Supreme Art of Bringing up Children* (Allen & Unwi 2s. 6d.).

W. R. Tucker: *Do You Wish to Choose the Sex of Your Children?* (Bale, 1s.).

J. B. Priestley (Ed.): *Fools and Philosophers* (Bodley Head, 6s.). "A anthology revealing the great Comic Figures of English Literature in the own words."

H. W. C. Davis: *The Study of History.* The Inaugural Lecture of the Regi Professor of Modern History at Oxford. (Clarendon Press, 2s.)

Papers in Modern Churchmanship. Nos. V.-X. (Longmans, 3d. each).

PERIODICAL PUBLICATIONS.

The Holborn (Jan.). The most interesting articles are the Editor's "S William Robertson Nicoll" and Dr. Owst's "The People's Sunday Amusemen in the Preaching of Mediæval England." The Rev. C. Phillips Cape writes "Is Theosophy Christian?", and there are three economic articles—Mr. G. Jones's "Social Science," Mr. Edward Grubb's "An Economic Interpretation Christianity," and the Rev. Joseph Ritson's examination of the Liberal Party Land Report.

The Hibbert (Jan.). An interesting number, though there is no article of ıtstanding merit. The philosophers are well represented, Professor J. S. ackenzie and Professor A. S. Pringle-Pattison being the opening contributors, ıd expositions of Gentile and Bergson following. Indeed the philosophical interest so powerful that " philosophical " appears instead of " theological " at the head Dr. Moffatt's " Survey " ! Dr. Coulton has a characteristic article on " The ıigmatisation of St. Francis " ; Mr. Edmond Holmes writes lucidly on " Tyrrell ı ' The Church,' " and new information is given about the relationship between ɔhn Newton and William Cowper.

The Pilgrim (Jan.). On the Editor's article on the Schools we have something) say in our Editorial columns. Mr. Edward Grubb writes on " The Place of eligion in Modern Life," Mr. John Lee (refreshingly, as usual) on " The Problems the Austere Life," and the Rev. R. D. Paul on " Autonomy for the Church in ıdia." (" The Church " in this article, as in others, means the Episcopal Church the " Church of England.") Mr. J. O. Dobson describes the Missionary xhibition at the Vatican.

The London Quarterly (Jan.). The Editor opens with his review of Lord rey's *Twenty-five Years*, and Dr. W. T. Davison follows with a discussion of Dr. irsopp Lake's *The Religion of Yesterday and To-morrow*. Professor W. H. Dunn rites with enthusiasm and knowledge about R. D. Blackmore, and there is an forming article on " Broadcasting in Britain."

The Baptist Quarterly (Jan.). Professor Farrer's examination of the Rev. . G. Peile's apologia for Anglo-Catholicism is able and searching ; a valuable rticle is the Rev. Gilbert Laws' " Conditions of Success in the Pastorate " ; and rincipal Wheeler Robinson's account of John Collett Ryland is interesting.

The Modern Churchman (Jan.-Feb.). The Editor writes an obituary of the ev. W. M. Pryke, whose early death is a great loss to the Modern Churchmen. e has also some direct paragraphs about the Birmingham controversy and ıe Watford Conference. Among the articles are Dr. McComb's " The sychology of Preaching," Mr. Stephen Hobhouse's " The Message of William aw," the Rev. Alfred Fawkes's " Lord Halifax on the Roman Primacy," ıe Rev. A. E. N. Hitchcock's " Modern Survey of the Atonement " and the Rev. R. Buckley's " St. Luke's Second Source."

The Church Quarterly Review (Jan.). Dr. Nairne writes on " The Cambridge ıtonists," the Rev. R. Hanson on Mr. Collingwood's *Speculum Mentis*, and Mr. ngelo Crispi on Gentile. Professor Jenkins has a long review of Dr. Read's *ir Francis Walsingham ;* there is a learned article on " Idolatry " by the Rev. A. Dimant, and Canon Perry writes on " George Hay Forbes."

The Friends' Quarterly Examiner (First Month). Reference to Mr. George ɔns's article is made in the " Editorial." Mr. A. Neave Brayshaw contributes earching article on modern education, under the title, " What Is It For ? ". r. W. F. Alexander writes on " The Wage System and the Family," and there is useful discussion between " Pacifist " and " Critic " on " War and Police," Mr. F. E. Pollard.

The Expository Times (Dec.-Feb.). Two very useful contributions are rincipal H. Wheeler Robinson's " Recent Thought on the Doctrine of Sin," and r. Robert Mackintosh's " Recent Thought on the Doctrine of the Atonement." mong Congregational writers are Mr. J. L. Paton (" Our New-Found Leisure ") ıd the Rev. A. D. Belden (" The Sacrament of Beauty ").

The Expositor (Nov.-Dec.). We regret that with the December issue the *xpositor* ceased to be. For forty years it has done useful service, not least in ıe last two years under Dr. Moffatt's editorship.

The British Journal of Inebriety (Jan.). The main articles are Dr. R. Hercod's Alcoholism as an International Problem " and Dr. Paul Bousfield's " The athology and Treatment of Alcoholism." The new home for inebriates at ıldicote Hall, Nuneaton, is described.

The International Review of Missions (Jan.). Three important articles deal with China, their writers being Professor Phillippe de Vargas, Dr. A. L. Warnshuis, and President Kuo. Miss Gollock gives a useful account of the growth in missionary co-operation since the Edinburgh Conference.

The Quest (Jan.). We congratulate the Baptist Missionary Society (the Carey Press) on the first number (3d.) of this magazine for young people, and wish it well.

World Dominion (Dec.). This little magazine continues to increase in interest and value. Professor Read's " The Romance of Leprosy Treatment " and Mr. T. P. Warren's " North Africans in Paris " are very useful, while the Rev. Roland Allen's " Education in the Native Church " is as suggestive as everything which comes from that writer's pen.

The Review of the Churches (Oct. and Jan.). This is the most difficult of all periodicals to review. Invariably it has distinguished names on its Contents Page (like those of the five writers on the Stockholm Conference in the January issue), and at times articles of great importance—as, for instance, the very clear article by Lord Sands on " Church Union in Scotland," but one feels all through that the journal is a hobby of its versatile editor, whose reminiscences are scattered over article, editorial and review pages alike. And even a periodical should have a care for its proof reading. Dr. Orchard is at " Kingsway House Chapel " ; Dr. Cadoux has " a deep connection " about the traditional gospel ; we have " property " for " perpetuity " ; the Rev. A. J. Gossip is an M.D., while seeing that Dr. Moffatt is a member of the Advisory Council, the Editor might spell his name correctly !

Bulletin of the John Rylands Library (Jan.). A bulky issue with many articles of value, among them " Dante as Artist," by the Earl of Crawford and Balcarres, " Lancashire Reformers, 1816-17," by H. W. C. Davis, " The Apostle Thomas in North India," by Dr. J. N. Farquhar, " On the Stature of Our Lord " by Dr. Rendel Harris and " The Rev. Richard Baxter's Last Treatise " by Dr. F. J. Powicke.

The Harvard Theological Review (Oct. and Jan.). Dr. H. J. Cadbury's " The Norwegian Quakers of 1825," Professor J. T. Addison's " Religious Life in Japan " (with a valuable bibliography) and Dr. C. C. McCown's " Hebrew and Egyptian Apocalyptic Literature," all of them important articles, make up the Oct. number. The Jan. issue is entirely devoted to Prof. Hans Windisch's " Literature on the N.T. in Germany, Holland, and the Scandinavian Countries, 1921-1924," an extremely useful compilation for N.T. scholars.

The Princeton Theological Review (Oct. and Jan.). This very conservative review is concerned in the main with theology and Biblical interpretation, its writers using a good deal of ingenuity to support the convictions they hold, rather than setting out to discover the truth. (Mr. F. D. Jenkin's " Is Jesus God ? " is an excellent example of this type of article.) There is an able contribution on " William Tindale."

The Yale Review (Jan.). Professor Charles Seymour has a valuable article on " The Beginning of the Peace," surveying the years from Versailles to Locarno. Professor R. J. McFall discusses whether food is the limiting factor in population. Dean Inge writes on " The Social Message of the Modern Church." Literary contributions include a long poem from the late Miss Lowell, extracts from a travel diary of Joseph Conrad's, and a not very interesting article written round a Jane Austen letter. The issue strikes one as being a little below the usual standard.

The Review and Expositor (Jan., Baptist, Louisville, Kentucky). Dr. A. L. Vail writes on " The Significance of the Seventy," Professor Alexander Souter on " Augustine's Principal Literary Works," Dr. W. W. Barnes on the " Progress of Baptist Principles from Constantine to Luther and the Anabaptists," Dr. F. M. Powell continuing the story to the time of Roger Williams.

The Anglican Theological Review (Jan., Gambier, Ohio). The Rev. Angus Dun writes on " The Psychology of Religious Practices," and the Rev. A. B. Mercer on " A New-Found Book of Proverbs." Over fifty pages of reviews.